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Selected for the Churchman.

THE DEATH OF THE HINDOO WIDOW.

By ARCHDEACON SPENCER.

MOURNFUL and slow to the plain of the dead
 They bore the Hindoo along;
And I heard but the sound of their measured tread,
 And the chant of their funeral song.

"The dead and the living, the beauteous and brave,
 Dread Seeva, to thee be convey'd;
The pride of our country descends to his grave,
 And the widow attends on his shade.

"She is young, she is lovely,—her love and her youth
 To her lord were devoted and given;
She loved him on earth with affectionate truth,
 And our rites shall unite them in Heaven."

I look'd at the victim—she lay on the car,
 And the corse of her husband was near;
They had decked with many a gem and a star
 The frame that seem'd palsied with fear.

The pallid roses that bound her hair
 Shone ghastly over her brow;
And her living cheek wax'd coldly there,
 As the shrouded dead below.

Her doom was fix'd—and no friendly power
 Could the sad procession stay;
And amid the horrors of that hour
 The life scarce inform'd her clay.

They reach'd the spot where the funeral pyre
 Rose high on the dismal plain;
And the song of the priests with their torches on fire,
 Wail'd "ashes to ashes again!"

The Rajah was laid on his lofty bier
 His princely trophies beside;
And without a sigh or a pitying tear
 Was enchain'd his wretched bride.

But when they kindled the sulphurous pile
 And the flames first caught her eye;
Not the barbarous drums that thunder'd the while
 Could stifle her wild death-cry.

She died—and the pangs of her cruel death
 Were hail'd by the blinded throng
As an offering dearer than prayer's best breath,
 Or the saints' thanksgiving-song.

England, that boastest thy Christian sway
 In this land of guilt abhorr'd,
"Make straight in the desert thy GOD's high way,
 Prepare thou the path of the LORD."

Thou hast given to India thy commerce and laws,
 Thy harbors are fill'd with her stores;
Give to her wealth in the Christian cause;
 Give the Gospel of Truth to her shores!

TALES OF REAL LIFE.

THE RUINED PHYSICIAN.—A FACT.

THERE must necessarily exist in the mind of every Christian believer, a great hesitation in receiving or admitting, in the majority of instances, the reality of death-bed conversions; perhaps the circumstances in which physicians are placed, are such, and the cases which they witness so numerous, that this observation will apply peculiarly to them. Certain it is, that they generally receive with greater caution, and listen with greater skepticism to the expressions which may be uttered, or to the tales that may be related of death-bed repentance. There is in general a vehemence of language, or a boisterousness of manner about the person in extremity, which it is possible his views of his own state may sanction, but which is too much calculated to produce in the minds of the persons present, a repulsion of every charitable and tender feeling. When one sees a being whose previous character has been darkened with all the sinfulness of open and barefaced resistance to the laws of his GOD and Master, there must be some evidence in his conduct beside a bold and unsubdued spirit, before his expressions of sorrow can be received by his fellow sinners as tokens of a change of heart. A broken and a contrite heart is the workmanship of the Heavenly Power, and wears the stamp of the Redeemer's Spirit; but an unhumbled mind, however terrified and alarmed, comes not from that region of love and holiness where the highest archangels veil their faces before the LORD GOD ALMIGHTY.

However infidels may scoff at, or the worldling spurn the consideration of eternal truth in the hour of health, the hour of dissolution brings with it an awful change over their sentiments and feelings. There is a reality cast over the whole appearance of things which awakens convictions in the mind and conscience, before unfelt, or discouraged. Matters of opinion or of practice are brought to their real standard. The affairs of this life, (hitherto viewed as of the utmost importance,) its honors and humiliations—its rejoicings and its sorrows—wealth and poverty, have at length approached the stage of trial, and every event of life, together with its consequences on the heart or manners of the individual, *must* now be weighed carefully in the scale of immortal destiny.

> "—— Day greatly fear'd,
> And yet too little fear'd, by those who fear it most."

It is then that the troubles which, perhaps for a long time, wearied the Christian's path, and the fears which appalled his soul, shall alike be removed, and every tear be wiped away—while the enjoyments, the glories, and the pride of those who knew not GOD, shall find within the appointed place, a lot among the children of darkness, where there is only to be heard "weeping and wailing and gnashing of teeth."

I was quietly enjoying and congratulating myself on the prospect of a Sabbath's rest, and had just settled myself to breakfast, with my Bible beside me, when a note was laid on the table by the servant, who at the same time mentioned that there was a young woman of rather a respectable appearance, waiting very anxiously to see me. I directed her to be shown into my study, and soon after followed her; she was dressed in deep mourning, (which at all times has a considerable effect in adding interest to the female figure,) was rather tall and slight, and had a countenance which, though not handsome, was filled with the expression of deep and strong feelings. I could perceive that she had been in tears, and seemed when I addressed her, to be much agitated; I endeavored to remove her uneasiness by referring to the note which I held in my hand, and inquired if it was she who brought it.

"Sir," said she, "are not you Dr. ———?"

I said that I was the person she mentioned, and that from what I could understand, she had some communication to make respecting her father.

"Yes, Sir, I brought the note in order to leave it, had I not seen you; perhaps you could call upon him quickly: we all fear that he is dying, and not one of us dare tell him so—but if once he were sure——." She then burst into a flood of tears; but from what I could collect from her broken expressions, she seemed to imply that no fear of either anger or violence should prevent or force her to leave him in ignorance of his state.

"Has he seen any physician yet?" I inquired.

"No; my brother, who is practising as a physician in the neighborhood of —— is expected this evening—but we—we could not—No, Sir, he did not see any person—any *medical* person."

"Well, I will follow you quickly, and I trust that the anxious desire which you manifest respecting his soul, may find its recompense from the hands of a merciful Father in CHRIST JESUS." I then took her address. She turned as she was leaving the house and said, "O Sir, do not delay—*you know* the value of an immortal soul."

I repeated my assurances of speedily following her, and retired to make my arrangements for so doing;—as soon as possible I hastened to fulfil my engagements, and proceeded to the place entered as the address. There was considerable difficulty in finding the house, and I apprehended that after all I should have been obliged to give up the visit. However, being very unwilling to omit any trouble, I inquired at several neighboring houses, and was at last informed that a Dr. —— and his family lived in an upper room, in No. —, but that his character was such as to prevent his being very generally known. I proceeded to the next door, and was shown up stairs, to a garret, the state of which I was some time in distinctly ascertaining, as both it and the room in which the sick man was lying, were so darkened as to render it impossible for one who had come out of the open light, to see for some minutes. Upon my entrance being perceived, the family, consisting of an elderly lady and four daughters, (among whom I recognised the person of my late acquaintance,) crowded round me to express their anxieties and their grief. The mother of the family was a person of rather prepossessing appearance, silent and serious in her manner; she permitted her daughters to express her feelings as well as their own, and only spoke to thank me for my speedy visit. She then beckoned me to a door leading into an inner room, in which her husband lay stretched on a miserable pallet, only supported from the floor by an equally miserable bedstead. On my entering the room I remained for a few minutes without being perceived, so near as to be able to observe pretty accurately the situation in which he was placed. He lay supported with bolsters, laboring under the most violent oppression, gasping for breath, his chest and more than half his body uncovered, his head rolling from side to side, with the unceasing restless tossing of his arms, and exhibiting alternately a pale swollen face, and a bosom heaving with fearful oppression. As I remained close behind him unperceived for a few moments, I could hear the indistinct mutterings and broken exclamations of bodily suffering. I was endeavoring to hear more accurately some of his expressions, when he suddenly caught a glimpse of my figure—for a moment his breathing ceased, and he turned himself partially round to discover who it was that stood so near and so unexpectedly. He looked at me with considerable attention, muttered something which I did not hear, and then turned away his head. I now came forward and told him that I came as a friend and physician, to see how I might be of service to him, and trusted that he would not be offended with the liberty which I took in so doing. He stretched out his hand and seized mine with an almost convulsive grasp, and said that he feared I was too late.

It required but little examination to discover that there was too much truth in his fears respecting his body, but still there remained a season in which the doctrines of everlasting truth might yet be brought home to his heart, through the pardoning mercy and love of GOD. *Oh! what a time for such a work!* To overturn, in the space of the few short moments of remaining existence, the principles, feelings, prejudices, and habits of years! To expect from a dying, hardened, impenitent and almost breathless sinner, the language of repentance toward GOD, and faith toward the LORD JESUS CHRIST! How could it be? "No," said I to myself, "*here* indeed appears a hopeless case, a monument of awful warning to surrounding spectators, a solemn call to those who have *forgotten* the LORD, to turn ere it be too late!" How often has the thought flashed across my mind, "What would I not give to be able to bring a few of those friends whom I see daily living in neglect of every thing sacred and divine, to the bedside of some poor dying sinner! what a clearness of insight would they not get into the realities of life! How quickly would they turn and seek the LORD their Redeemer!" But I forgot that there was One who knoweth the secrets of the heart; who said, "*Neither would they be persuaded though one rose from the dead.*"

Dr. —— had been a practitioner of no inconsiderable eminence in the town and neighboring county of ——. Early in life he had been left by his father, a rich merchant, in possession of a very tolerable fortune; and soon after he took out his degree as a physician, he became connected with a young lady of respectable family, and excellent acquirements. Having settled in the town of ——, and set up a handsome establishment, he soon became extensively known, and promised fair to hold, (after a short period,) for the remainder of his life, the first practice in the part of the country where he resided. He soon had an increasing family, which consequently was attended with increased expenditure. His practice as a physician might have very easily enabled him to enjoy the comforts of private life, and to support a reasonable and well regulated establishment. But, ambition!—that messenger of hell, to delude the weak and earthly hearts of men—"ambition fired his breast," and he could not bear to see his talents and his acquirements lost to the world, and to view himself in the *degraded* light of a "country doctor." His eldest son was about to enter college, the necessary expenses of his separate maintenance were considerable—his daughters were growing up around him, and promised fair in the eyes of an affectionate father to add to the honors of his house by respectable and wealthy marriages. Mrs. —— was not insensible to the feelings of pride, either on behalf of her husband or her children, but being of a more prudent spirit, she for some time opposed the removal of a fixed and prosperous establishment to a place where all might be, at least for some time, nothing but uncertainty and distress. The debate and reasonings upon the subject continued for some time, very animated and very long; conducted with some warmth, but ever with that cheerfulness and good temper which the superior mind of Mrs. —— always induced her to maintain. The time, however, approached, in which Robert —— was to separate from his parents, and enter upon a scene of life very different from that of his father's private and social circle; and as the dreaded time drew nearer and nearer, the subject of a change in the family arrangements was discussed with less warmth, and in more concise terms. Robert was tenderly loved by his mother, and all a mother's fears and anxieties rose up in arms against her own arguments, and checked too often the influence of cooler and more unbiassed judgment. Just at this period the eldest daughter had a proposal from a gentleman of considerable fortune, residing near the metropolis, and as the match seemed in every way suited to her parents' wishes, every thing was speedily arranged for their marriage. To separate at once from her two favorite children, was too much for even the strong mind of Mrs. ——; and the anxious solicitations of the younger children, conjoined with the father's wishes on the subject, soon set aside every argument which prudence and carefulness could suggest. The marriage took place shortly after, in a manner calculated to produce feelings of the highest gratification on both sides. It was arranged that the eldest son should go with the new married couple to the metropolis, and there wait his parents' arrival. Sad arrangement! That solitary act was the forerunner of a tide of misery and suffering, which years were insufficient to alleviate.—A sale of the house and establishment of Dr. —— quickly followed, and he arrived in the place which was the long desired object of his ambition and to be the scene of his future misfortunes.

Time rolled on and brought with it its increasing anxieties. The diminished income was not, unhappily, accompanied with diminished expenditure, and the necessity for supporting a certain appearance, and the numberless additional expenses connected with a city residence above those of a country life, tended to produce a degree of anxiety in the mind of Doctor ——, which had been by no means usual with him. Disappointment and chagrin, to find that men younger than himself, and less experienced, should occupy (and almost exclusively) the public confidence and practice, made him irritable and impatient. The kind benevolent father yielded to the petulant and garrulous lord, and he that had been the idol of his family circle, became the fearful and dreaded tyrant in his own house. What could soothe his bitter thoughts in the hours of reflection? What did he select as his antidote to suffering? His wife and family did not leave him to mourn alone in his sorrow; even amidst this unhappy change in his manners and disposition, kindness and the tenderest measures were pursued to alleviate the bitterness of his feelings; and it is not impossible that these means would have succeeded, had not an additional and an unexpected blow completely overturned all their hopes.

Shortly after their arrival in ——— to reside, the eldest unmarried daughter (the young lady through whom I first became acquainted with the family) received serious impressions of religion, through the medium of a Sunday School, which she was induced to attend by an intimate friend. One of the natural consequences of increased light in spiritual matters is, to produce a desire of imparting that light and knowledge to others. She loved her brother Robert with deep and sincere affection; and to him, who had ever been her kindest friend while living in retirement, she first addressed herself, in the full conviction of mind, that what he might not receive with conviction, he would with kindness. At first, he listened to her with cheerfulness;—after a while that playfulness of manner was changed to *reserve*, and finally, to anger and impatience. Painful as this was, she could have borne with it, and would willingly have made any concessions to have regained his affection, had not circumstances completely deprived her even of this slight gratification. A few days after his change of feeling became open and unconcealed, he found her crying bitterly and alone in the drawing-room. His former tenderness of feeling for a moment returned, and he went over to her, and kindly inquired into the cause of her distress. At first she endeavored to conceal the reason of her situation; but when he pressed her very hard to confess it, she told him the whole state of her mind.

"Then there is a complete and total difference in our feelings and sentiments," said he: "I regret it on your account, Eliza, because you are persuaded to believe in statements which I can never receive—I regret it on my own account, because there can never again exist the same feelings between us which we have for so long enjoyed."

"What do you mean, Robert," said she, looking at him very earnestly.

"Why, I mean that we differ as to what *you* call matters of *faith*."

"I believe *I* differ from all my family in that respect," said she, quickly, and evidently anxious to put away from her mind, an idea that was pressing on it too heavily.

"Yes, but I believe we differ more particularly—more deeply; I deny the very principles you profess. You call yourself a Christian, *I* am——an INFIDEL."

Eliza ——'s health had been for some time declining gradually, and had evidenced very decided symptoms of consumption. This did not pass unperceived by her father, whose impatience of manner toward her in particular, had been previously increased by her alteration of sentiment and of habits of life. He ofttimes, however, felt remorse for his conduct toward her, and would occasionally endeavor to remove by kindness, what he had caused by severity. She had, therefore, naturally turned to her brother as to her only remaining male protector and friend; and when she found in him so melancholy and so distressing a change, it preyed on her spirits, and tended not a little to increase the disease. Still she was not prepared to view him as one who had put away from him the only ground of a sinner's hope before GOD; and when the dreadful announcement, thus suddenly broke to her, reached her ears, she altogether fainted away. This effect of his declaration, Robert was by no means prepared for;—he rung the bell—called loudly for assistance, and soon had the whole family assembled in the room. The means resorted to, in order to restore her, were not long unsuccessful. She recovered herself so far, as to be able to sit up; but still the fearful impression which her brother's declaration had made, remained fixed on her mind, and sometime before she became distinctly sensible of surrounding circumstances, she continued repeating in a half suppressed tone, "an *infidel!—an infidel—Robert an infidel!*"

I need not enter into any description of the scene which followed. Suffice it to say, that as soon as Miss —— was recovered, an altercation ensued, in which Dr. —— used violent and threatening language to his son, if he did not quickly renounce his *new-fangled notions*. The next day Robert disappeared, and his absence was quickly succeeded by the presentation of bills to a large amount, for debts which he had contracted, and for which his father had made no provision. The bills must be paid, or Dr. —— be arrested. There was no alternative. The furniture and house were sold, and Dr. —— removed to a smaller residence. Considerable sums were raised on usurious interest, which his income was scarcely sufficient to pay. The failure of his son-in-law, who had large sums invested in an extensive banking-house, added to his difficulties, as the only remaining property he possessed, was lodged there. A work which he then published, (one of considerable merit, and which has since gone through many editions,) he was obliged to sell to his publisher for less than half its value; and finally, the unhappy termination of one or two cases in which he was engaged, completed his unfortunate career.

These accumulations of misfortunes served to produce a despondency and bitterness of feeling, against which he had no Christian principle to support him, and to relieve himself from which he now had recourse to a wretched antidote, before referred to. He had latterly been in the habit of sitting longer at his table after dinner than had been his usual custom. He now indulged to an unwarrantable degree. Night after night, he retired to bed far from sober; and by degrees, in despite of all the remonstrances of his wife, and the exertions of his family, he became a confirmed drunkard. A constitution harassed, as his had been, by such great anxiety of mind, was ill prepared to withstand the ruinous effects of such a remedy. His health gradually gave way, and dropsy threatened him with all its terrors. The immediate violence of the symptoms gave way to remedies and to abstinence for a short time; but a recurrence to former habits, and his weakened constitution, brought on a relapse and water on the chest, which, attended with general anasarca, reduced him to the condition in which I found him.

Having inquired into his symptoms as far as I considered necessary, in order fully to inform myself as to his state, I then retired to the family to acquaint them with my opinion of his case, and to leave it to them to act accordingly. As might be expected, there was produced a great sensation of anxiety and grief when the opinion was delivered. The question then came to be considered—"How shall he be told?"—All were silent. The eldest daughter offered herself as the person who would venture first to apprize him of his danger. Her mother positively opposed this, and proposed a clergyman as the fittest person, but ultimately the request was made to me. Aware of the great danger of delay, I said that I would undertake to acquaint him with his state, if they would send for a clergyman to speak to him of the salvation of his soul. This was quickly agreed to, and I entered his room with no very great feeling of pleasure in the prospect before me.

"How do you feel yourself, my friend?" I said—"I fear you are very ill!"——

"Ver—very bad—yes, this great op—op—oppression's killing me!—But—but—but I have been worse—I've been worse—I've been worse before this—I may over—over it yet," he replied, scarcely able to articulate.

"I scarcely think you could have ever been so bad as you are *now*. It appears to me that you are not sensible of your state, my friend."

"How do you mean, Sir!—Why, why—why should I not—should I not be sensible—of my state? Do you—do you know—Sir—that I am a—a physician, Sir?"

"I did not mean, my dear Sir, to insinuate that you did not understand the symptoms of the disease; but we are not always aware of our own *danger* when we are ill. Your case, Sir, seems to me to be worse than you appear to have any idea of. I am afraid that very little can be done for you—if any thing—I fear your case is—*hopeless!*"

During this conversation, but especially during the last observation, his features were frightfully distorted—he frothed at the mouth, and gnashed his teeth, as if he could willingly have eaten me, if so he could have stopped me from speaking freely. At last, he burst out in a tone of voice that quite surprised and nearly startled me,

"Oh! you—villain!—oh! you—villain!—you villain! do you—want—want to kill me?—do you want—want to *kill*—to *kill* me, Sir! Oh! you ruffian—they brought—they brought you in for—for this."

During this ferocious assault, I waited silently until the fury of his passion would subside; but it continued much longer than I expected, or than is worth repeating here. However, there was no alternative, wait I *must:* and wait I did, until I saw he had exhausted himself by the excess of his passion.

"Now, Sir, pray tell me why you should suppose, that my having warned you of the awful state in which you are at this moment, should make you think I wished to *kill* you, or hasten your end. I merely wished to apprize you of the danger of losing time, and of the necessity of seeking the intercession of that Saviour who can *alone* deliver the sinking soul!"

"Sir, I do not—want *you*—to tell me what—*I ought to do!* GOD is merciful—Sir—GOD is merciful—and—I—trust in—the—the mercy of GOD!"

"My dear Sir, do you *feel* yourself a *sinner* before GOD?"

"O—O—GOD be merciful—be merciful to me. What, Sir—a sinner, Sir—a sinner, Sir; I am not worse than many of—of my neighbors!—oh! GOD—oh! GOD!"

"Ah, Sir, that is but a *poor* hope! 'The *whole world* lieth in wickedness,' and how will it profit you to be *not worse* than your neighbors? O! pray, Sir, to the GOD of all compassion and love in CHRIST JESUS, and then you will find the only peace which you can get."——

"How shall I pray, Sir! Oh, you've killed me—you have killed me!"

"Pray, Sir, to the LORD JESUS CHRIST to forgive your sins, and to wash you in his own blood, and he *will* hear you, even at this late hour."

"O LORD—have—have mercy—on me—O GOD! Do you think, Sir—that that prayer will do? Do you think *it will do?*"

"My dear Sir, it is not the language—it is the *sincerity* of the prayer which GOD listens to! Unless you truly repent and are heartily sorry for all your sins, your prayers will have little sincerity in them; and GOD will not hear any *insincere* prayer."

"O LORD, have—mercy on me—O GOD—have mercy on me!"——

After a short pause, in which his lips moved with excessive rapidity, he turned to me and said in the same rapid and oppressed style,

"Do you—think—GOD will hear me!—will that prayer—answer! do you think—*that* prayer—will answer!"

I was completely at a loss how to reply, and was considering how I could *best* direct him to the only hope for a dying sinner, when a tap came to the door, and the next moment his long lost son stood beside him: but it was too late;—the next minute I looked on him he was a corpse.—*(Dublin) Christian Examiner.*

MISCELLANY.

HUMAN RELIGIONS.

'LE SEMEUR' is the title of a semi-monthly religious paper published under the direction of some of our countrymen, in Paris, and very widely dispersed. To the Presbyterian, we are indebted for the following extracts, translated for that paper. All error is dangerous, but that most so which satisfies the mistaken builder upon the sand of delusive hopes, that he is resting on the rock of eternal safety. Imagination, no less than reason, when sanctified by the Spirit of GOD, contributes its share to the progressive holiness, as to the enjoyment too, of the Christian; but let us distrust the character of the emotions to which it gives birth, when *both* these results are not experienced. In the infancy of religious principle in the soul, there is invariably, we believe, a disposition to prefer the pleasures, the 'comforts' of religion, before its transforming and sanctifying, and therefore severer and more trying influences. Under such circumstances imagination will be called upon to contribute to its utmost; and means of exciting it *will* be sought and relished; and this by such as are still sincere, and *in the way* to truth and peace. We wish to caution against resting in a religion of the fancy;—against substituting any other thing, in the room of entire sanctification of the whole soul, in the mysterious operations of that SPIRIT, whose *fruits* are to be sought as the only evidence of our subjection to his influence.

Wherever the cross is planted, human religions sink and disappear, for it is one of the least effects of the Christian religion to create a distaste for all others. No new religion can be established upon earth; Christianity has irrevocably closed the field of inventions with respect to religions essentially different or really new. But under the shadow of the Christian religion, and in the very bosom of Christendom, certain religions vegetate, unrecorded in history,* which, with many persons, supply the place of Christianity. These—more deeply indebted to Christianity than their votaries imagine—are nothing more than the efforts of the soul, by different faculties, to reach by its own power, communication with the Deity—they are imagination, feeling, reason and conscience, seeking together, or each for itself, to satisfy their need of GOD, And it is to be observed that these different religions are more particularly those of cultivated minds, which would find a neutral ground between Christianity, too simple for them, and apparently not *rational* enough,—and atheism, which shocks them. Now, we would examine whether these religions are better calculated than gross Paganism, to satify the wants of the human soul.

In regard to religion, what are the wants of man? He is ignorant of divine things: he must have a religion which enlightens him. He is distressed with the evils of the present life, and with doubt respecting his future destiny: he must have a religion which consoles him. Finally, he is a sinner: he must have a religion which sanctifies him. Let us seek these different qualities in the four religions of imagination, reason, sentiment, and conscience.

The Religion of Imagination.

To some, GOD seems to be exhibited in those attributes which naturally strike the imagination. It is not with the essence of the Being of beings, his moral character, or his will, that they are principally concerned; but with that manifestation of his being, by which in a certain manner, his existence is brought sensibly under our observation. It is with the world they are occupied, that is to say, with time, space, and external appearances, from which are reflected his eternity, his greatness and his power. To the splendor of the starry heavens, the wild harmony of the raging ocean, and the waking smile of fields and woods under the rosy beams of the morning, what a charm, what loveliness is added, by the thought of an all-pervading soul silently breathing in all these objects, which seems to reveal its deathless being, and to utter its voice, in all the motions and in all the sounds of the universe! Oft times man is absorbed in the contemplation of these wonders; he joins with enthusiasm the concert of creation; his imagination is full of GOD, and he thinks himself religious. Such is the religion of Rousseau in his letters to Malesherbes.

When the imagination has been thus excited, is the man more assimilated to GOD? Is he more worthy of GOD? And, still less than this, has he more true peace and consolation? No: the charm is fugitive—from these heights to which his fancy raised him, the man falls back upon himself, and finds no GOD there; and the grand exhibition, at which he had just assisted, serves only to make him sensible of the prodigious disparity existing between the universe, full of GOD,—and his own soul, a melancholy void, in which GOD has no place.

The Religion of Reason.

Others, fewer in number, endeavor to obtain an affinity to GOD, through the medium of the understanding. To analyze the divine attributes, to endeavor to harmonize them, to explain the relations of the Creator to the creation,—in a word, to form a regular system of doctrine concerning GOD, and divine things, is the task which they impose upon themselves; and it must be agreed, that these labors form a noble exercise of thought. But the primary defect of this religion is, that it is less a religion than a study. Commonly, the man who adopts it seeks less to supply the wants of his soul than to gratify his curiosity. Abstracted from himself, isolated from the objects which he contemplates,—application—practice—his personal interest in these sublime truths, but feebly occupy his thoughts; and most frequently he is neither affected nor changed, by the ideas which he acquires. And, indeed, how could he be changed by speculations, which, to him, remain always in the twilight of uncertainty? When we enter upon the field of religious ideas, with no other guide than reason, it is only a field of problems and perplexities. The farther we go, the more the obscurity increases; and we finish, by losing in the deepening gloom, even those elementary notions, those instinctive principles of belief, which we possessed before we entered. This is the experience of every system, every school and every age. The history of philosophy teaches us, that these speculations, when followed without precaution, lead to fearful inquiries, and to the brink of deeps that are unfathomable. It is there, that, face to face with infinitude, the philosopher sees realities dissolve, the most universal certainties vanish, and his own individuality itself become a problem. It is there, that he sees the world and thought, observation and the observer, man and God, ingulfed and lost before his astonished eyes, in the immensity of a terrific chaos. It is there, that seized with mysterious horror, he asks back, with agitated look, the world of finite beings and intelligible ideas, which he never ought to have forsaken. Thus his rational religion has neither enlightened, converted, nor consoled him; and he finds himself as distant from his end as before he entered upon these laborious speculations.

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* [*Unrecorded in history:* Is there any combination of the creations of the human fancy with the truths of Christianity which has not, at some period of the Christian era, found its advocates?—or even stood forth as the code of faith to a short-lived sect?—*Eds. Churchman.*]

The Religion of Sentiment.

Turning away from the barren speculations of reason, a considerable number desire an acquaintance with that religion only, which exists in feeling, or sentiment. "This is the supremely excellent religion," say they; and it is certain, that any religion whatsoever, which flows not from the heart, is a vain and sterile worship. However, let us examine. They speak of a religion of feeling or affection. Undoubtedly, this affection is love; and a love which has God for its object. In this case, it must be allowed that the best religion is the scarcest, or that the love in question is a very barren feeling; an affection, so to speak, without emotion or result.

To what does this love, and, consequently, this religion of sentiment amount, as it exists among the generality of those who appear to be its warmest advocates? Does the love of God consist in opening our heart to the transient emotion which is awakened by the view of benefits diffused over nature in all its provinces? Do we love God, when, following the degree of sensibility bestowed upon us, we abandon ourselves to involuntary and melting tenderness, at the thought of that immense paternity, which embraces every living being, from the seraph to the worm? This kind of love can be experienced, where the heart and character remain unchanged. If any thing is evident, it is this—that such sensibility as frequently pours itself forth in tears, often leaves abundant room in the heart for selfishness, and that our fellow men do not always experience, to their advantage, the bland effects of that soft sensibility, in which we indulged, when they were at a distance. Love—genuine love of God, is love of his truth, holiness, and whole will; genuine love manifests itself in obedience; genuine love rouses and purifies the conscience. This leads us to the fourth of those religions which man has formed for himself; viz.

The Religion of Conscience.

It is pleasant to be able here, perhaps in our turn, to speak favorably of this religion, and call it excellent. For what is conscience but the impulse which incites us to do the will of God, and to seek to resemble him? and when we shall have attained the end to which it guides us, what shall we lack? Let us congratulate those who have become votaries of the religion of conscience, and regret that their number is so small. Did I say congratulate them?—Let us consider. Have they sufficiently reflected on the course which lies before them? The religion of conscience! Is it not that which requires us to live to God, to do nothing but for God, to devote ourselves wholly, body and soul, to him? Is it not that which teaches us to reject every thing that would rob him of his own, to whom, of sovereign right, belong all things within us and without us? Is it not that which shows us that we cannot possibly do too much for him, and therefore, that we cannot, by all our future efforts, fill up one flaw in our past conduct? Is it not that, therefore, which condemns absolutely and irrevocably, our whole life, and presents us before God, not as children, not even as supplicants, but as condemned criminals and victims of justice? Talk now of the excellency of the religion of conscience! Yes—excellent for loose and self-indulging consciences, without delicacy and without purity; but the more your attachment to your duties, the more scrupulous your desire to fulfil them, the more strict and complete your conceptions of the divine law—so much the more will this religion be terrible to you; and far from offering you consolation, it will snatch from you, one after another, every comfort of which you would fondly avail yourselves.—Leave for a moment the scenes of the present, and the pale of Christendom—take an observant glance of the religions of the nations—enter their temples—look at all their altars—and what do you see?—blood. Blood to honor the Deity!—Ah! you must be told the truth—that blood is shed for a thousand neglected virtues—a thousand violated duties—a thousand perpetrated deeds of wickedness: that blood is the cry of a thousand consciences, demanding an impossible satisfaction; that blood is the solemn and terrible acknowledgment of the truths which I announce to you. And would you form an idea of this need of expiation? Know then, that the impossibility of resolving the problem, the anguish of turning eternally in a circle without egress, has driven man to a kind of despair—and this despair has become barbarous! Eagerly seeking a worthy victim, man seized even on man; human blood ran in the sanctuaries—and his torment ceased not, and not one crime was effaced by the blood which he shed. To what victim, from that time, could man have been directed? To the Son of God. But could this ever have entered into the heart of man?

In his search after the supreme good, man has in vain asked counsel of his reason, imagination, heart and conscience. Broad and deep chasms yawn on every side. The threefold object of all religion,—to enlighten, console and sanctify, has not been attained by any of these religions, nor by them all together. Do we discuss the religion of imagination? It is the charm of a few transitory moments—it is neither the light, nor the support, nor the sanctification of the soul. Do we make proof of the religion of reason! Its only reasonable pretension, which is to enlighten, it so badly realizes, as scarcely to do more in regard to religion than to condense our native darkness. Do we turn to the religion of sentiment? It but touches the surface of the soul, it reaches not its depths; it leaves it unrenewed. Finally, the best of all these religions, that of conscience, shows us, by its very excellence, the impotence of man to furnish himself with a religion. It teaches us that in order to be united to God, we must have two things, which it cannot give, and which none of our powers can give us—*pardon and regeneration.* [renewal.]

Let us hail with grateful benedictions, that only perfect religion, which corresponds to all the wants of man, offering to each of his faculties an inexhaustible aliment; a religion of the imagination, to which it opens the most magnificent prospects; a religion of the heart, which it melts by the manifestation of a love above all love; a religion of the understanding, which it engages in the contemplation of the most extensive and best regulated system; a religion of the conscience, which it renders, at the same time, more tender and more tranquil; but above all, it is a religion of the grace and love of God. Let us hail with admiration that religion which reconciles all contrasts; the religion of justice and mercy, of fear and love, of obedience and liberty, of activity and rest, of faith and reason. This is the religion which never entered into the heart of man, even under the greatest improvement of his moral sense, and the mightiest display of his intellectual powers; or, as the apostle expresses it, "which none of the princes of this world knew."

[From the Carolina Observer.]

DAY OF FASTING AND PRAYER IN NORTH CAROLINA.

Executive Office: State of North Carolina.

Although the Constitution of the State gives to the Governor thereof no power authoritatively to set apart days of humiliation or thanksgiving, or in any way to enjoin or enforce the observance of the same; yet, as a communication has been received, signed by the Clergy and Laity of the different denominations, suggesting the propriety, under existing circumstances, of publicly humbling ourselves before Almighty God: Now therefore, to the end that there may be uniformity among all who are disposed to unite in the solemnities of such an occasion, and in conformity with the application aforesaid, I do hereby appoint Friday, the 24th day of August next, as a day of Fasting, Humiliation and Prayer, and recommend the devout and religious observance of the same, by the good people of North Carolina, by their offering up fervent supplications to Almighty God, that in his infinite mercy he will be graciously pleased to continue his blessings on our country, avert every impending judgment, and ward off from us the further inroad of that desolating plague, which, in its mysterious progress over the face of the earth, has made such fearful ravages among the families of other lands.

Given at the city of Raleigh, the 27th day of July, A. D. 1832.

M. Stokes.

By the Governor.

Wm. R. Hill, *Private Sec'y.*

To the Clergy of the Protestant Episcopal Church in the State of North Carolina.

July 15th, 1832.

Dear Brethren:—I have delayed, till now, to address you upon the subject of the terrible scourge which God in fearful justice has sent to our shores, not because of my indifference to it, but from an unwillingness to add, by any premature step, to the already extravagant excitement of the public mind. And now while the awful indications of approaching evil call for our deep humiliation and repentance before God, they at the same time demand of us a calm and resigned demeanor. We may fly before this pestilence, but if sent for a special purpose by the fiat of the Omnipotent, it will overtake us. Our wisdom then is *to stand still* and look to the *salvation of* God. The blood of the victim of his own appointing can only protect us from the destroying angel. *In the sacrifice of* Jesus Christ *there is still pardon and grace.* Let us then, as a Diocese, cast ourselves at his feet, confess our sins, bewail our folly, and seek a refuge in his blood. To enable you, dear Brethren, with one heart and one voice to do this, I appoint the subjoined Forms of Prayer, to be used in the Churches of my Diocese, on all occasions of public worship, till God shall be pleased to remove from our country the evil from which we pray to be delivered.

May his presence and blessing be with you all, is the unceasing prayer of your friend and brother,

Levi Silliman Ives.

[The forms recommended are those now in use in this diocese.]

MISSIONS.

From the Missionary Paper.

MICHIGAN.

From the Report of the Rev. Mr. Freeman, officiating at Dexter, Ypsilanti, and places adjacent.

"*February* 8, 1832.—As it was intimated in my last report, that the people wished, and the interests of the Church might require, I should devote half of my time to Dexter, so have I done. The number attending church has considerably increased. Our only place of worship is a room in a private house, which is changed from one to another, as circumstances require. This is attended with so much inconvenience, that the Vestry have lately met and adopted the following resolution, viz:—'that it is expedient to attempt the erection of a small room, or a chapel, of sufficient dimensions to accommodate for the present the congregation of St. John's Church.' The size of the proposed building will not exceed 36 by 24 feet—which, when finished, it is estimated will cost here between six and seven hundred dollars; not more than two or three hundred of which can possibly be raised here this year. The remainder, in part at least, we hope to get through the liberality of some Churches abroad; encouragement to that effect having already been received from one Church. Two lots in the village, containing nearly an acre, have been liberally tendered to the Vestry as a site for the building. We hope, and certainly strive for the best, but it is impossible to say what success will attend our exertions, as no subscription has yet been circulated here, nor application by writing made abroad.

"In the afternoon of the Sundays spent at Dexter, I have preached also in a neighborhood five or six miles distant, where as yet the people are entirely destitute of any stated public worship.

"At Ypsilanti I have thus far employed the remaining half of my time, and trust it has not been in vain. The congregation is large on every Sabbath; and on the 1st inst. a meeting was held agreeably to previous notice, when a society was duly organized under the name and style of 'the Rector, Wardens and Vestrymen of St. James' Church, Ypsilanti.'

"Here, neither is there any sure and sufficiently commodious place of worship; there being no other than the district school-house, which is occupied at different times by three or four denominations. We have talked much on the subject; and intend soon making an exertion to raise by subscription enough to erect a small building, exclusively for our own use, similar to the one proposed at Dexter. The proprietor of the part of the village where we wish to locate it, has generously promised us a beautiful site for the purpose. But in this we are not at all sanguine of success, unless we can obtain some assistance from abroad, though *to succeed* would be the most likely way to establish the Church permanently in this place.

"From the 7th to the 11th of January, I was at Tecumseh. The Rev. Mr. Bury had been invited to make them a visit, but being prevented by ill health, he requested me to go, and I am very happy in having done so, for I found the prospects of establishing the Church there far better than when I visited the place last spring. The number who would now support, and do earnestly desire the services of the Church, has much increased by emigration and other causes. Dr. G., lately from New-York, not knowing at first that any in the place favored the Church, immediately commenced holding service regularly in his family on Sundays. This had the effect of soon calling forth the feelings and sentiments of others, and happily resulted in his being requested by a number of his neighbors to take the lead in their devotions, and for the future to perform the services in a commodious schoolroom.

"I preached twice on Sunday, and though there was only a part of Saturday to give notice, the house was crowded to overflowing, and it was said, that at least fifty persons who had come, and were on their way to Church, were obliged to return home again for want of room. I promised to visit them as often as possible, and to use my endeavors with Mr. O'Brien and his people, to have him officiate at Tecumseh one-fourth of his time; hoping that Mr. Bury's health would enable him and me to make up another fourth, so that they might have preaching half of the time.

"On Tuesday evening after, I again preached in the same place, and on the next night at Clinton, five miles on my way home. The intermediate time was mostly spent in visiting different families in the vicinity, who had formerly been more or less attendants on our services, or who now wished to become acquainted with them. A number of Prayer Books and tracts I carried were disposed of, and I felt a great regret that I had no more small treatises to distribute among the anxious and inquiring. It seemed to me that the circulation of such as give plain and direct instruction on the distinctive principles and usages of our Church, would be the most likely method of leading the people into a knowledge of her ways, at a time when they have occasional opportunities of attending on her services, and benefiting by the conversation of her clergy—yea, the only method, without incurring the danger of offending their prejudices, which are ever watchful and easily excited by the introduction of our distinctive principles into the pulpit."

"*April* 24.—About $200 has been subscribed at Dexter, in labor and materials, for the erection of such a house as was proposed in my last, and letters have been written to three congregations in New-York State, whereby we hope to obtain in donations $200 or $300 more; and should we not be disappointed, we think the same amount could be obtained in Ypsilanti, which, with $200 more obtained abroad, would enable us to erect one of equal size there also. We have not yet heard the result of our application, and it is feared, that should the congregations be now left destitute of preaching, not only would the subscription at Dexter not be collected, but even the money received from New-York, whatever it might amount to, would not be laid out.

"The last of February, I again visited Tecumseh, and spent the Sabbath, when I preached twice, and held a third service at Clinton, five miles on my way home. The prospects of establishing the Church there had not at all diminished since my previous visit. But they greatly desire and need regular clerical services; and we hope it will be in some way possible for a missionary soon to be sent there."

"Easter Sunday, Mr. O'Brien assisted me at Ypsilanti, thirty miles from his parish, where I administered the Communion the second time to twenty-three persons, fifteen of whom received it as members of the Episcopal Church. The services were numerously attended, and very solemn, many being very much affected who were in no wise connected with the Church. This circumstance, together with the number who came to the Lord's table, gave evidence that the Church needs only to be known in order to recommend herself to the consciences and affections of the people. And we could not but be encouraged to hope greater things in future, when we recollect that, eighteen months ago, when I first preached in Ypsilanti, there was but a *single* person belonging to the place who could alone and unassisted find his place, and join in the responses.

"The Sunday after Easter, which is next Sunday, I am to spend at Monroe, for the purpose of administering the Communion, Mr. O'Brien being yet but in Deacon's orders. The Church in Monroe is prospering to the full extent of what could be reasonably expected. They have, I understand, already raised about $1500 by subscription for building a church, which is greatly needed, and *must* be built, if we hope to have our Zion, in that flourishing village and very important section of country, take the stand and be productive of as much good as it is capable. The contracts are already made for laying out the full amount raised, and the work *actually* begun. But they need $700 or $800 more to complete the building, and yet they have exhausted all their means, and will be obliged to solicit this amount from our brethren abroad. And I do sincerely pray that Mr. O'Brien may be successful in the mission eastward, which he is about to take for that purpose. But, dear Sir, when Mr. O'Brien has obtained the sum mentioned above, if there is any thing more to be obtained in Philadelphia, (which city, I understand, he intends visiting,) I do beg and pray that something may be sent to my parishes, if it be no more than 100 or 200, or even 50 dollars, to assist us in the erection of two small chapels, which are not for show or popularity, but for our absolute necessities.* Can you not in some way send us enough from Philadelphia, just to encourage us here to hold on and persevere in the good cause?"

* The Treasurer of the Society will promptly remit to the Rev. Mr. Freeman all contributions which may be forwarded to him for this purpose.

COMMUNICATIONS.

For the Churchman.

THE STUDY OF HUMAN NATURE.

Rev. Editors,—I am sadly in want of information on an important subject, and am induced by reasons which I need not detail to apply to you—

1. Do you, or does any one else, 'study human nature'?

2. In any particular circumstances how would you proceed? (For instance—you are riding in a stage coach with a stranger, and wish to 'study human nature' in him, how would you proceed?)

3. Are there any rules relating to it of general application? What are they?

All my friends advise me to 'study human nature;' but, positively, I can get no one to tell me how to do it, and if you answer my questions you will be more obliging than any one I have yet met with. I shrewdly suspect that there is an abundance of cant—genuine *cant*—on this subject. No novel writer suffers his hero to pass out of his hands without first bestowing on him the character of being "deeply read in human nature." No college student, disgraced for idleness, ever goes to his parents without the story, "I have been studying human nature." And no ignoramus can be found, who does not profess a "knowledge of men, rather than of books," and who has not devoted all his time to the "noblest study of mankind." All seem to belong to this profession, yet none will initiate me! I am confident that a full and particular answer to my questions will be interesting to all, but especially so to your inquiring Kirkwood.

In good faith and good humor, we will try to 'oblige' our honest friend; but it must be with all convenient brevity, as the subject is, he will doubtless perceive, extensive; and, withal, not precisely within our limits.

1. We believe that some *do* 'study human nature;' and ourselves endeavor so to do daily, in the secrecy of the closet, when we use the Psalmist's prayer, "Search, try my heart, O God."

2. For the mode of pursuing the study—it is susceptible of a twofold prosecution; the first, that so abundantly exemplified in the Psalms, and with some minuteness, in the 7th of Romans—we recommend these examples, as models better than rules: the second, illustrated by our tyro's instance, to be conducted according to a formulary furnished in a certain narrative tract entitled "Eyes and no Eyes," with which, we doubt not, Kirkwood is familiar.

3. There are several general rules, without which the 'study of human nature' cannot be profitably pursued.

One, applying to *human* nature as the species contained in the genus, is, to

"Look through nature, up to nature's God."

Another, emanating from high authority, runs,

"Judge not, that ye be not judged."

Another, of like original,

"Be swift to hear, slow to speak."

A fourth—

"Be sober, and watch unto prayer."

A fifth—

"Abhor that which is evil; cleave to that which is good;" or, in other words, "Approve things that are excellent;" or, still otherwise, "Prove all things: hold fast that which is good; abstain from all appearance of evil."

A sixth—

"I would have you wise unto that which is good, and simple concerning evil."

The last we shall give, in itself comprehending an entire 'enchiridion,'—

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The source whence we have gleaned these rules for the 'study,' is the very best repository of its materials—rather better, in our estimation, than 'the stage coach;' and even than the *theatre*, that cried-up museum, cabinet, study, or what not, of the 'disgraced college student,' and lack-brain 'ignoramus,' who studies human nature with such success as to acquire perfect familiarity with 'man's many inventions, whereby he has departed from his original uprightness,' and thoroughly to imbue himself with that 'wisdom which descendeth not from above, but is earthly, sensual, devilish.'

For the Churchman.

Messrs. Editors,—Captain Moorson, of the 52d Light Infantry, in a work which he has published, entitled "Letters from Nova Scotia," has asserted respecting the Missionaries in the service of the Society for Propagating the Gospel, who are stationed in that Diocese, that they have none of the missionary character about them, and that they are, in no other sense missionaries, than in that of being "sent" out into that part of the colonial Church. Now as these letters may be perused in the United States, and the statements of this writer respecting the character of the clergy of the diocese above named may be received, I forward for publication, if you should think them generally interesting, extracts from the letters of two active clergymen in that diocese. The first has been made public in a recent report of the Society of which Mr. Shreve is a valuable missionary. The second is selected almost at random from many private letters of the same kind, from another most indefatigable missionary. They carry with them an ample refutation of Captain Moorson's insinuation. The residence of Captain M. in a garrison town of large population, from which a clergyman could rarely escape for missionary duties, may have occasioned the mistake in Captain Moorson's estimate of the missionary character of the clergy in general. I think I have sent you convincing evidence that there are at least two missionaries with whom, and their usual labors, he can have had little acquaintance. Indeed there are many *such*, and "may God give the increase."

A Missionary.

EXTRACT FROM A MISSIONARY'S DIARY.

From Rev. J. Shreve, Missionary, of Chester, Nova Scotia.

Chester, January 14th, 1829.

It will doubtless be as satisfactory to the venerable Society, as it is pleasing to myself, to learn, that by the divine blessing, the mission under my care still continues prosperous, gradually increasing. And while a great attachment to our Apostolic Church is visible, it is gratifying also to observe an increased veneration for the Lord's day, and an abstaining from the noise and drunkenness with which this sacred day was once too frequently violated. These circumstances afford a charitable ground of hope, that the love of God, the only true motive for keeping his commandments, is not decreasing among the members of my flock.

In my last letter to the venerable Society, I informed them that I had engaged to preach in different parts of the parish, at stated periods on particular days of the week. I rejoice that I am enabled now to say, that during the past year, I preached, with few exceptions, regularly to six different congregations, and still continue to do so, being very seldom absent from the parish church on Sunday, except on my visits to Sherbrook, when the prayers and a sermon are read by Mr. Turner, the Society's schoolmaster, who still continues a valuable acquaintance. I need not say, that to supply the wants of these people is attended with some labor, and at particular seasons of the year, by no means free from danger.

But it will be some satisfaction to the venerable Society to hear, that I frequently have preached three days in succession, sometimes oftener. In February last, when the roads were extremely bad, I preached on Friday, and catechized the children of the school, travelling on that day 18 miles. On Saturday, I travelled 20 miles, preached and performed other duty. On Sunday I preached at Sherbrook. These were my regular stations. I returned home at 11 o'clock, P. M., having met on the way a messenger to summon me to Margaret's Bay, to bury two youths who had been killed by the falling of a house. I prepared and left home on Monday in a storm, and preached on that day upward of 30 miles from where I had so done the previous day, these being nearly the two opposite extremes of the parish. After performing the funeral service, and visiting the afflicted parents, I returned home at 11 o'clock, P. M.

On Tuesday morning, at a very early hour, I was called to visit a sick woman, 12 miles distant, to whom I had been called on Saturday, but was unable to go; to this person, after some time spent in conversation and prayer, I administered the Lord's Supper. I trust this statement will not merit for me the accusation of vain boasting, for if such were my only motive, I could add many others of a like kind, with the frequent difficulty of getting from place to place. No, I too often feel, after my greatest exertions, how far short I fall of the awful responsibility of feeding and providing for the flock of Christ scattered throughout a wicked world, to allow myself to dwell upon such subjects, and had it not been for the circumstance above alluded to the Society would not have known it.

How little did the lamented Mr. Lloyd,* the Society's first missionary to this place, contemplate that the building which he planned for the accommodation of his *then little flock*, would in the space of 30 years, require, not only galleries, but an addition to be put to it, to afford room for the congregation. Such, however, is the case, the galleries were built about 18 years since, when the Rev. Mr. Ingles was pastor, and now arrangements have been made for an addition of 15 feet.

Saturday, March 17, 1832.

Up at half past four. By seven was on my way to —— Cove,—first part of the walk very good; but, as we penetrated the unfrequented country, the snow was soft, and the brooks so swollen by the thaw, that, at times, we walked in the water. In ten hours we arrived at —— Cove, much fatigued; but, after some refreshments at Mr. B.'s I found myself sufficiently recovered to go to church, where I met 40 persons, for whom I performed a full service, and advertised the administration of the Lord's Supper on the morrow.

Sunday, 18th.—Very heavy rain. Visited the Sunday School, where I found 19 Protestant children, who were reading Ostervald's Abridgement of the Bible, and acquitted themselves very creditably. Full service twice; 40 present in the A. M.—50 in the P. M. Administered the Lord's Supper to 11 after the first service, and catechized 17 children during the second. Instead of a third service, I gave them notice that I should make a pastoral visit to their houses; in doing which I obtained from Mr. C.* (in whose praise too much cannot be said) their respective characters, and rebuked, exhorted, or comforted, as the case required. On the whole I was much gratified with the order, and in some instances, with the piety of the people. Mr. C. is a devout and useful man, and is much beloved; he is indefatigable both in the duties of the church and school, but his ill health disables him in the performance of his arduous duties. These require him to give every alternate Sunday to the church at K. His complaint is asthma.—I endeavored to make my host (who treats me with great kindness) sensible of the sin of neglecting the Lord's Supper; but, while he acknowledged the obligation, he seemed determined to be moved by no arguments, and declared, before he could do such a thing, he must shut up his shop. I told him he *had* better relinquish shop and every thing, (if necessary,) than fall short of the kingdom of God; and that such a wilful and habitual breach of His commandment was attended with a fearful risk:—but it was of no avail. B—— is a prosperous man: he is said, however, to have amended his life much within the last three years, for which he owes much to C. I had family prayers at S——'s and at B——'s in the course of the evening.

Monday, 19th.—I visited the remaining part of the Church families; exhorted them especially to the duties of public and family prayer, and so to love one another that they might be examples to the Romanists, among whom they were as "a very small remnant." The church at —— Cove is a neat building, about 36 by 24; is 16 years old, and suffering for want of paint. On my recommendation they resolved to remedy this evil early in the spring. A school room, with a dwelling house attached, is in progress, 35 by 20. After my breakfasting with Mr. S——, he, with several other gentlemen, accompanied me to K., six miles to the northward, where I had a full service, at which about 35 persons attended. Throughout the evening I employed myself in visiting the Protestant families in the same manner as at —— Cove, exhorting them to unity and prayer, and a care of their souls. Prayers in the house of a sick woman.

Tuesday, 20th.—Snow. Full service to 40 persons. Catechized 9 children, and administered the Lord's Supper to Mr. C—— and two others. Several persons took advantage of my permission, and remained to witness the service. Visited the sick woman and prayed with her. Poor C—— attacked, as usual, with asthma, and he was obliged to return home much against his inclination. As I clearly perceived it to be impossible for him to be regular in his attention to this place, I promised to bear him blameless in leaving the performance of the duties to Mr. M——,† until notice could be received from the Archdeacon. The church here is a neat building, 30 by 20, and is said not to be sufficiently large for our congregation. School room in progress as at —— Cove, 35 by 20. Number of Protestants, 110: Romanists, 220.

About noon started for T—— Cove:—from our having mistaken our path it took us an eight mile walk through a very hilly and intricate country to reach our destination. Performed a full service in the loft of a store, to about 45 persons, and announced the Lord's Supper on the morrow. I called upon a man named F——, who was living in a state of concubinage; on being reproved, he consented to be married. At this place I met Mr. and Mrs. S——, of K—— Cove, who had kindly walked the whole way up the shore to acquaint the people of my intended visit, and to make arrangements for my accommodation. I visited a very respectable family named O——, and returned thanks for a woman who had been recently delivered.

Wednesday, 21st.—Visited several Protestant families before breakfast. At 10 a full service to about 60 persons. Baptized 3 children, and administered the Lord's Supper to 6. I exhorted the congregation to build a place of worship at —— Island, which would very well serve the inhabitants of this place and of O—— H——. To this they all readily assented, and I encouraged them with the hope of the usual assistance from the Society for the Propagation of the Gospel. During the administration of the Lord's Supper several persons availed themselves of my permission to remain, and some appeared deeply affected with the service. I think this practice might be generally adopted in such places as this with advantage. At noon we started for O—— H——, and in passing through —— Island, I called at the house of one George Q——, by whom I learned there was a woman pregnant. Having set before him the sin of fornication, I proposed marriage; to this he replied that he would gladly marry, if I thought matters would be better for her at last. He seemed to wish an assurance that marriage would serve as an atonement for the crime, but I seriously called him to repentance, and entreated him to hope for pardon only through Christ, whose blood alone can cleanse us from sin. As he had done the woman an injury, I told him he ought to marry as an act of restitution. He assured me he had suffered much in his conscience during the winter, and that he feared there was no hope for him. This gave me an opportunity of opening to him the scheme of redemption by Jesus Christ; for this he expressed himself thankful, and wished he had seen me long before. He accompanied me to O—— H——, and was there married in the presence of T. W. and several others. After the marriage I gave them a solemn charge against supposing that the sin was done away by the celebration of marriage, warned them against any kind of merriment on the occasion, and, making them kneel down, I repeated the collects at the end of the commination service. Full service at an unoccupied house, at which about 35 attended. Addressed them on the coming of Christ to save sinners. An old blind man wept much during the service, to whom I particularly addressed myself afterward upon the Lord's Supper, but none of the people in this place appeared sufficiently prepared for that ordinance. We have the same apology as St. Paul once made for persons in similar circumstances—"How can they hear without a preacher?" I visited a poor old man, named B——, notorious for profane swearing, and general bad conduct: he seemed quite hardened. I prayed for him in his family that God would return him to a better mind; but, from what I afterward heard, I fear my admonitions were in vain.

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* This valuable Missionary perished in the snow, in attempting to penetrate the country to Windsor, Nova Scotia.

* Mr. C. is a lay reader, or catechist in the service of the Society for the Propagation of the Gospel in Foreign Parts.

† Another lay reader under the Society for the Propagation of the Gospel in Foreign Parts.

Thursday, 22d.—Hard gales. Visited the blind man, and prayed with him. Full service to about 55 persons, and baptized a child brought from —— Island. A very boisterous day, and much rain, which confined us to the house. At four it cleared away sufficiently to enable me to go to P—— Cove, to which place I was rowed by six able men. Mr. S—— did not leave me until I took boat, having followed me into every place except K——, and his kindness at once added to the usefulness of my visit and to my personal comfort. At P—— Cove I found only 4 Protestant families, living far apart; I baptized 2 children, and churched one of the mothers. Not one person here able to read sufficiently well to perform service in public, so I exhorted them to greater diligence in all private duties, and told them it would serve to keep alive a sense of religion, and promote unity, if they met together every Sunday to say the Lord's Prayer, &c. The people here all wretchedly poor. After night a boat took me up to W—— Cove, where one family lived in a winter tilt. I had prayers here, and sat up by a good fire all night.

Friday, 23d.—At daylight we had prayers, and started for ——, where we arrived about noon, very much fatigued, but was refreshed at finding all things well. In this time we were favored with mild weather: I was enabled to perform nine full services, administered the Lord's Supper three times to 17 communicants, baptized 6 children, and catechized 26—beside making a pastoral visit at the houses of most of the Protestants;—may God give the increase, and grant that the few words addressed to these poor people may be as "a nail fastened in a sure place." I pray every day that God will give me more grace—more love to my people—more anxiety to enlarge the kingdom of the Redeemer. Let me have an interest in your prayers, and believe me, &c.

For the Churchman.

FUNERAL OF THE LATE BISHOP CROES.

The funeral of the Rt. Rev. John Croes, D. D., Bishop of the Protestant Episcopal Church in the Diocese of New Jersey, was attended on Tuesday, July 31, at 2 o'clock, P. M., at his late residence, in New Brunswick. The assemblage of the members of the flock of which the deceased had been for about thirty years the much respected pastor, of the people of other denominations in that city, and of those who came from other places to testify their regard for the deceased prelate, was large. Precisely at the hour of three, a long procession moved, with slow and solemn steps, to the venerable edifice in which the deceased servant of Christ had long officiated. The pall was borne by two of the clergy of the deceased Bishop, and by several ministers of the different denominations attached to Rutgers College, and to the several churches in the city, all assembled in Christian fellowship for the solemn and affecting purpose of conveying to the house of silence, the mortal remains of the first bishop that had finished his course in the Diocese of New Jersey. The anthem and the lesson in the funeral service, were read by the Rev. John M. Ward, Rector of St. Peter's Church in Spotswood; and the service at the grave, which was opened near the chancel, was pronounced by the Rev. T. Chapman, Rector of St. Peter's Church in Perth Amboy. A deep solemnity pervaded the whole assembly, and the words of the funeral service, in which it is expressed that "it hath pleased Almighty God, in his wise providence to take out of the world the soul of our deceased" *Right Reverend Father in God*, went home to the feelings of all, but more especially of those who admired in the deceased Bishop a firm attachment to the doctrines and practices of the Church, adorned with a consistent and exemplary conduct in all the relations of life.

It would have been gratifying to the feelings of the mourning relatives, and of the other friends of the deceased, if one of the brethren of the deceased in the Episcopal station, according to custom, could have been present to add a funeral discourse to the other solemnities of the occasion. But time could not be taken to procure the attendance of one of the bishops; Bishop Onderdonk, of New-York, being absent in a distant part of his Diocese, and the bishops of Pennsylvania being too far removed to admit of the attendance of either of them on the occasion.

Immediately after the conclusion of the funeral solemnities, the clergy of the Diocese present met, and passed several resolutions expressive of their respect for the memory of their much valued and respected Diocesan, and of their sympathy with his family under their severe bereavement.

For the Churchman.

PROCEEDINGS RELATIVE TO THE DEATH OF BISHOP CROES.

During Bishop Onderdonk's visit to Ithaca, on Wednesday, the 8th instant, several of the clergy of the Diocese being there present, passed, in conjunction with the Bishop, the following resolutions, occasioned by the death of the late Bishop of New Jersey.

The subscribers, the Bishop of the Protestant Episcopal Church in the State of New York and clergymen of the said Church, being assembled in the village of Ithaca, in the said State, on occasion of the official visit of the Bishop to the Church in that village, and having received information of the decease of the Right Rev. John Croes, D. D., Bishop of the Diocese of New Jersey, do hereby unanimously resolve:

1. That we tender our sincere condolence to our brethren of the Diocese of New Jersey, on the severe bereavement to which they have been called, in the death of their venerable and excellent Diocesan; and to the venerated relict and family of the deceased, on their peculiarly heavy affliction.

2. That we cherish a lively remembrance of the sound principles, the primitive piety, the official fidelity, and the many estimable traits of character which commended the late Bishop of New Jersey to the confidence of all true friends of the Church, the respect of all who knew him, and the love of all who enjoyed the privilege of his familiar intercourse.

3. That we gratefully recollect his claims on the peculiar regard of the Churchmen of this Diocese, growing out of the essential services which he rendered to it during the absence from the country of its late Diocesan.

4. That in testimony of our respect for his memory, we will wear crape on the left arm for the space of thirty days.

5. That a copy of these resolutions, signed by all present, be sent to the family of the late Bishop, and another to the Secretary of the Convention of New Jersey.

Benjamin T. Onderdonk.
Lucius Carter.
Henry Gregory.
James D. Carder.
George Fiske.

Ithaca, N. Y., August 8th, 1832.

At a meeting of *Clergymen of the Protestant Episcopal Church in the city of New-York*, held at the house of the Rev. Thomas Lyell, D. D., on Thursday, August 16, 1832,—

The Rev. Dr. Lyell was called to the Chair, and the Rev. Mr. Schroeder was appointed Secretary.

The Chairman having stated the object of the meeting, the following preamble and resolutions, offered by the Rev. Dr. Berrian, were unanimously adopted.

Intelligence having been recently communicated of the death of the Right Rev. John Croes, D. D., Bishop of the Protestant Episcopal Church in the State of New-Jersey,—and desirous to testify our grief at this afflictive dispensation of Providence, and our unfeigned respect for his memory,

Resolved, That this meeting, entertaining a high sense of the unaffected piety, exemplary conduct, sound principles, and faithful services of the late Bishop Croes, sincerely sympathize with the clergy and laity of the Diocese of New-Jersey, in the loss which they have sustained.

Resolved, That in the recollection of his social and domestic virtues, which endeared him so much to all with whom he was connected, they deeply condole also with his family and friends.

Resolved, That copies of the foregoing preamble and resolutions be communicated to the vestries of the several Episcopal parishes in New-Jersey, and to the family of Bishop Croes.

Thomas Lyell, *Chairman*.
J. F. Schroeder, *Secretary*.

THE CHURCHMAN.

SATURDAY, AUGUST 18, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Order of Bishop Onderdonk's proposed Visitation:—

Sunday 19, Sheldon; Tuesday 21, Olean; 22, Ellicotville; 23, Gerry; 24, Mayville; 25, Westfield; Sunday 26, Fredonia; Wednesday 29, Lockport; Sunday, September 2, Lyons; Tuesday 4, Jamesville; 5, Constantia; 6, Oneida Castle; Sunday 9, Turin; Tuesday 11, Sackett's Harbor; 12, Watertown; 13, Brownville; Saturday 15, Morristown; Sunday 16, Ogdensburgh; 17, Heuvel; 18, Russel; 19 Potsdam; 20, Waddington; 21, Norfolk; Sunday 23, Malone.

News.—*Andover.* The Independent Messenger has the following—if the statement be not true in the case, will some one in possession of the facts furnish the necessary correction?

"It is said, that recently one of the professors at Andover Theological Institution, in a lecture on church government, commented in strong terms on the Episcopal form—that several of the students were thereby induced to examine the subject more critically than before—and that the result was, that six of the number became Episcopalians."

We presume it is a fable.—*N. Y. Evangelist.*

"De te fabula narratur" changes the relish of a story wonderfully. We can help our friend out of his difficulty. Private information certifies us that six or more young men are in the predicament described. Our ordination-lists for the past year would swell the "fable" to nearly thrice the number of candidates for orders, licentiates, and preachers, whom a critical examination of the subject of Episcopacy has induced to apply for a 'regular commission,' within that time.

Unwarrantable Assumption of the Ministerial Office.—This heading to an editorial article in a Presbyterian paper, naturally attracted our attention. We were repaid by the sound sense and solid reasoning which pervade the piece, with one exception; and by that exception we were not less edified. It is the hair-splitting distinction between the lawful 'address and exhortation' of a zealous young layman, and the prohibited sermon, headed by a text, and delivered from the pulpit. The cogent arguments adduced by the writer sufficiently demonstrate the unlawfulness of ministerial instruction by an uncommissioned individual; yet prejudice, or habit, hinders him from seeing how they militate against the system of lay agency in public worship, so extensively sanctioned by his own denomination. Therefore he must make *the pulpit* and *a text*—the habiliments of good old-fashioned Presbyterian preaching—his criterion of exclusive ministerial rights! Was the preaching of Paul and Peter mere 'address and exhortation,' such as the zealous young layman, whom a people 'having itching ears' would make to themselves a teacher, might warrantably use? Or did they 'preach' from a pulpit, with a text? This is idle—the business of the ministry is reconciliation—the preaching of Christ crucified. All the considerations ably urged below—considerations the force of which no sophistry can weaken—go to prove that *this* is committed, by Him who has sole authority to appoint his ambassadors, to the ministry alone. Be it in the session-room, the prayer-meeting, the elders' desk, or the pulpit, the difference is nothing. "I suffer not a novice to teach," says Paul, and the 'zealous young man' who has gone through no probation, and received no commission, if his 'zeal' be 'according to knowledge,' must be 'swift to hear, slow to speak.'—Well says our editorial brother, "It is no new thing" this running without sending! Even in Paul's days, some 'preached Christ of contention;' and James found it needful to exhort the brethren 'not to be many masters, (*διδασκαλοι*, *teachers*,) knowing' the 'greater condemnation' which should be brought on them by their unbridled tongues. What wonder, then, that, since the time *has* come, when men 'will not endure sound doctrine,' they should find 'teachers' after their own hearts, 'presumptuous, self-willed, not afraid to speak evil of dignities;' and having found them, should 'hold their persons in admiration?'

It is no new thing under the sun that the barriers which God has placed around his own institutions should be thrown down, and that men should "run before they are sent" to the discharge of the duties of the ministerial office. But if we mistake not, this tendency has of late become more manifest in the Church than it has been at almost any preceding period. The doctrine has been extensively inculcated in many places, not only that a regular training for the ministry is of no use, but that any man has a right to preach who has a desire to do so; and still more, that it is the duty of private Christians as they travel about the country, to make their arrangements for occupying as *preachers* some pulpit which would otherwise be vacant on the Sabbath. In accordance with this general impression, we have recently known several instances in which young men who have either not commenced their preparation for the ministry, or not even thought of it, have preached one or two or more sermons on the Sabbath, to the people among whom they have been cast, and in some cases they have been lauded by their hearers as among the best preachers of the day. We have no doubt that this error may sometimes have been committed with good intentions, and with a sincere desire to be useful; but it is an error still, and one of too serious a character not to be decidedly reprobated.

It is an error, because the Most High has instituted the ministry as a distinct office, and there are certain qualifications which are necessary to the proper discharge of it; and there is a certain way which he has prescribed for admission to it; and whoever attempts to come at this office in any other way, is chargeable with want of respect for the divine authority, and setting up his wisdom against the wisdom of the Highest. No matter what his intellectual powers may be, or what his preaching talents may be, or, we will even add, what his piety may be, he is an intruder in the sacred office, if instead of coming in by the door which the Master has opened, he climbs up some other way.

But it will be said, perhaps, that great good has often resulted from the preaching of laymen; that many of them preach with more zeal and efficiency than most clergymen; and that to oppose their labors, is to oppose what *has* resulted, what *may* result in the salvation of souls. Be it so, that all the good has resulted from their efforts that is claimed for them; we feel bound to oppose them still, on the ground that they have no sanction in the word of God. We are to judge of duty not from any supposed success which may attend our efforts, but by settling the question, what is, or what is not accordant with the oracles of God. If we walk in a path which he has not marked out, he may indeed in his sovereignty use our labors for the advancement of his cause, but he will still regard us as having set at nought his authority. If we adhere steadily to the rules he has given us, and labor faithfully in the way which he requires, even though little or no success should appear to crown our efforts, we may still confidently commit the issue of our labors to him, and be sure of ultimately receiving his approbation.

But it may be said, "Here is a case of a congregation without a minister, and without the ability to maintain one: but there is among them a zealous and devoted young man, of respectable powers, who is willing to preach to them on the Sabbath, and who is capable of addressing them to edification—is it not better that he should be encouraged to do so, than that the congregation should remain without any instruction whatever?" To this we reply, that in the case supposed, we would consent to his doing every thing that he could do in consistency with the rules of Gospel order, and nothing more—we would encourage him to meet the congregation, and conduct their public exercises; but instead of *preaching*, we would have him either read a sermon from some approved author, or if he is capable of it, offer an address or an exhortation, connecting with it the ordinary devotional exercises. So much as this he may do with propriety; but if he ascends the pulpit and takes his text, and preaches a sermon, and goes through with all the ordinary exercises, he is surely going beyond his limits. We have known some instances in which young men have been well nigh forced into this by the importunity of injudicious friends; and we have known others in which they have been too ready to come into it; glad, as it would seem, of an opportunity to exercise their preaching talents; but we are quite sure, that let the case occur in whatever circumstances it may, it is a serious evil. Every Christian ought indeed always to be at work in the cause of his Master; but each one ought to labor in his own appropriate sphere; and if he fail to do this, there is reason to apprehend that more evil than good may follow in the train of his efforts.

The Vermont Chronicle is "gathering fragments" to hurl at our devoted head. Wrapped in the best of panoplies, a righteous cause, we have little dread of consequences, even

'Si fractus illabatur orbis!'

In the meanwhile, we shall always take pleasure in acknowledging our obligations to the Chronicle for such admirable articles as that which, under the head 'Preaching Christ,' is reserved to adorn the columns of our next number. *O si sic omnia!*

LITERARY.

Protestant Episcopal Pulpit.—We copy the following article from the Newfoundland "Royal Gazette," partly as a gratifying evidence of interest taken in our doings by our sister Church of the British Colonies, and of the favorable light in which the work it refers to is there regarded; but principally, for the purpose of laying before our readers its judicious remarks concerning the misrepresentations too frequent in such publications as the London "Pulpit" and "Preacher." We have been more than once shocked with their perversions of the style and doctrine of men, whose *avowed* productions have at all times commanded our respect.

American Pulpit.—The religious taste of our neighbors in the United States of America has created a demand for a periodical which may present, in the form of an attractive pamphlet, the sermons of some of their most eminent living divines, and occasionally a selected discourse from the writings of their standard theologians. A few numbers of a remarkably well-conducted monthly periodical of this description, by J. Moore, of New-York, and F. B. Callender, of Boston, have reached us. We are happy to observe that the publishers of this series of original sermons do not depend, for their supply of materials, upon the notes which reporters may furnish. We have sometimes seen the house of God desecrated by this system of note-taking into a scribbling academy; while, in the course of the ensuing week, the minister has had the greatest injustice done to the real merits of his composition, and to his real sentiments, through the incompetency, or the partial views, of the person reporting. It is obvious that the literary character of the most eminent scholar and divine may suffer materially through the unauthorized publication of addresses which, though prepared with much prayer and anxiety, and admirably calculated to awaken the consciences of an audience, were never intended, or adapted, by the writer, or speaker, for the narrower scrutiny of the closet. But this is not the worst. The misrepresentation of opinion, for which the reporters of secular speeches have become proverbial, is harmless in comparison with the misrepresentation, real or intended, of the sentiments of a religious teacher. How must the feelings of any giant in theology be wounded—and how incalculable may be the mischief, when the sanction of a great name has been surreptitiously obtained for the maintenance of doctrines which he may have felt it to have been his duty through life with firmness, though with meekness, to discountenance.

"The Protestant Episcopal Pulpit," published by Mr. John Moore, of New-York, has so completely the sanction of the Bishops and clergy in general of the Church which it represents, that the MSS. of the sermons which are inserted are, on request, forwarded by their respective writers, for publication. The neatness of its execution makes it a matter of surprise how its publishers can afford to offer it at the small charge of one dollar and a quarter per annum. Each volume will be embellished with a portrait of one of the American bishops; and what gives it an especial claim to the support of the religious public is the fact that the generous publisher has engaged to pay, out of the profits of the publication, an hundred and fifty dollars annually for the support of a student in the General Theological Seminary of his Church, and to double this sum so soon as the patronage of the work shall enable him to do so without actual loss.

Family Library, again! Two weeks have already elapsed since the 37th number of the series made its appearance on our table—a successor, neither unwelcome, nor unworthy, of the Landers' pleasing narrative. *Inquiries concerning the Intellectual Powers and the Investigation of Truth*, By John Abercrombie, M. D., F. R. S., we have read, can, we think, appreciate, and might praise or puff in a flighty paragraph; but it would be folly, with our scraps and fag ends of time, in the nook of a newspaper's third page, to attempt criticism of such a work. Not even excepting "Turner's Sacred History," we regard it as the best, the loudest, and truest promiser of usefulness, in the whole series. It will not only feed, but form the public intellect. It cannot be disseminated too widely in a nation eager for knowledge, keen in inquiry to a proverb, and accustomed to think no matters too high for scrutiny, no authority too venerable for question.

"In the very moderate compass of one volume," says the British Critic, whose opinions have our entire concurrence, Dr. Abercrombie "has placed within the reach of the student as much sound metaphysical lore as any human being need give a rush to possess, unless he aspires to very high distinction in that peculiar line of investigation. He has divested his researches of all the frivolous trumpery in which the philosophers of former days were often in the habit of disguising their ambitious poverty. He has shown that, in this, as in other sciences, the grand object is to establish the universality of facts, and that science is successful and triumphant in proportion as she approximates to the accomplishment of this object. And, lastly, what is above all praise, he has exhibited philosophy as the handmaid of religion; and has made it manifest that all the rays of knowledge naturally converge toward that one point in which is situated the throne of eternal and heavenly truth. All this he has done with a degree of mastery which shows the amplitude of his resources; and, at the same time, with that simplicity and modesty which are among the most engaging attributes of every superior mind. He professes not to offer any thing which has a claim to novelty or originality. His avowed object is merely to direct the inquiries of the student "on a subject of great and general interest," and of peculiar importance to the inquirer, namely, the philosophy of mind; and, without formally assuming the character of a moral or religious lecturer, he has made his work auxiliary to the most sacred and majestic of all sciences. He has made it clear that sound metaphysical philosophy is not a knowledge which puffeth up: that, on the contrary, its legitimate tendency is to chastise the arrogance of human wisdom, and to conduct us to that wisdom which is from above, and which is pure, and peaceable, and rich in all the fruits which can strengthen up the soul into eternal life. But our limits admonish us that we must break off our converse with this candid, sagacious, and benevolent inquirer. We cannot, however, take leave of his work without expressing our reverence for the motives which prompted him to undertake it, and our admiration for the powers which have so nobly redeemed from loss and waste the fragments of time spared him from the distractions of a most extensive practice."

The above was hardly written, before three goodly volumes, labelled 'Lives of Celebrated Travellers,' were presented as the next forthcoming volumes of the "Library." If the manner be as judicious as the matter is interesting, they will be a choice portion. But we cannot read them now. We do read, however, with *deep regret*, the announcement of the "Life of Frederic II. of Prussia" (Lord Dover's, of course) as their successor. Cannot we have wholesome food, without intermingled trash?

INTELLIGENCE.

DOMESTIC.

Clerical Changes.—*Massachusetts.* The Rev. Joseph H. Price has resigned the pastoral care of St. Michael's Church, Marblehead, to which the Rev. George C. V. Eastman, deacon, has succeeded.

The Rev. Samuel McBurney, deacon, has taken charge of the parish of Grace Church, Boston.

The Rev. Josiah M. Bartlett, deacon, is to assist the Rt. Rev. Bishop Griswold in the pastoral charge of St. Peter's Church, Salem.

Grace Church, Boston.—The Rev. Samuel McBurney has accepted an invitation to take the pastoral charge of Grace Church, in this city. A temporary place of worship in Bedford-street, is now occupied by this congregation, having in view the erection of a new church, of moderate cost, as soon as the necessary arrangements can be completed.—*Boston Transcript.*

Lectures on the Evidences of Christianity are in course of delivery, by the Rev. Dr. Hopkins, Bishop elect of Vermont, in St. Paul's Church, Boston, to full and much interested congregations. A correspondent of the "Transcript" says of the first:—

It was the first of a series on the authenticity and importance of the Books of the New Testament. The evidence of their being the genuine productions of the persons to whom they are ascribed, and the impossibility of their having been imposed upon the world by fraud, were so clearly exhibited, that no honest and candid mind could easily withhold its belief. The preacher made a pathetic appeal to the noblest feelings of his audience by representing the satisfaction which must come to remove the sorrow of a believer's heart for the loss of his dearest friends, in the idea that they will live and be happy with him again, contrasted with the gloomy and hopeless prospect of him who supposes death to be an eternal sleep. He also pointed out the inconsistency of infidels in calling for additional proof of the authenticity of the Gospel books, when there is already before us more evidence of their genuineness than for the books of all other ancient authors, whose authenticity is universally admitted.

College Record.—*Geneva College.* A correspondent of the Ontario Repository, under the date of August 6, thus writes:—"*Gentlemen:*—Having been present at the commencement of Geneva College, the last week, I derived more than ordinary gratification from the far more than ordinary exercises of the day. The number of graduates was but small, although double of those that received their bachelor's degrees in July, 1831. It is encouraging to observe the increasing interest which this rising institution, each succeeding year, excites; as is plainly manifested by the attendance of increasing numbers of the most intelligent and best educated of our citizens from the different counties of western New-York. The compositions of the graduates were all chaste and eloquent; while some of them bore evident indications of vigorous thought and high cultivation. The address, also, before the Euglossian and Alpha Phi Delta Societies, connected with the college, by Samuel A. Foote, Esq., of New-York, was very interesting; being somewhat original in its conception, polished in its diction, and most happy in the delivery. Much more might be added on this subject; but less could not have been stated, without injustice to the occasion."

University of Vermont.—The annual commencement of this Institution was held on Wednesday, August 8th.

The degree of A. B. was conferred on John Hutton, Harmon Loomis, Robert Trumbull, T. C. Tupper, and Willard Wadhams.

During the past year, the degree of Doctor of Medicine has been conferred on Jean Baptiste Allard, Albert C. Cutler, Sylvester Cartier, Cyrille H. Cote, Samuel Hall, Reuben Y. Maeck, Sylvester G. Matson, H. A. Robinson, Moses Perley, and Seraphim Viger.

The honorary degree of Doctor of Medicine was conferred on Dr. William Robertson, of Montreal, and Dr. Joseph Painchaud, of Quebec.

The honary degree of Doctor of Divinity was conferred on the Rev J. H. Hopkins, of Boston.

FOREIGN.

Nova Scotia.—On the 23d ult., the day appointed for a public fast in Halifax, the pulpit of St. Paul's Church, Halifax, was occupied by the Right Reverend Bishop of Nova Scotia. His Lordship's excellent address, as well as the services of the solemn day, were well calculated to impress the minds of all present with the importance of humiliation, of prayer, and of penitence, that the mercy of God might be shown to our country in its present state of danger and alarm. The Bishop is said to be preparing shortly to visit Newfoundland for the administration of the apostolic rite of Confirmation, and for other Episcopal purposes.—(*Newfoundland*) *Gazette.*

St. John's, Newfoundland.

An attentive correspondent writes us, under date of July 3, 1832,—

"On the evening of the 3d of July, the Right Reverend the Lord Bishop of Nova Scotia, arrived at St. John's, Newfoundland, in H. M. S. the North Star, (Hon. Captain Trefusis.) It is the Bishop's intention to hold Confirmation in the Northern Missions immediately, afterward to pay a second visit to St. John's, and to close his labors on that island by visiting the principal stations to the South. It is expected that his Lordship will visit Miramichi and ports of New Brunswick after his return from Newfoundland."

SUMMARY.

Scotland is generally, and we believe correctly, considered as inferior to no part of the world as regards the extent of its religious privileges. Yet concerning a portion even of this favored country, we find the following statements made in an extract from a late publication of the Paisley Gaelic Missionary Society.

In the Gaelic districts of Scotland there are 162 parishes. Of these, the islands form 31. Some of these parishes consist of six, eight, and even ten islands, and some of them are thirty miles distant from the parish church. The inhabitants of several of them cannot hear a sermon for nearly half the year. In some populous islands there is neither minister, missionary, catechist, nor schoolmaster. In the 78 islands of the Hebrides which are habitable the whole year, (for some are inhabited part of the summer only,) there are about 100,000 inhabitants; in the 131 parishes on the mainland, to some of which islands are attached, there are 360,000 inhabitants. Of this population, consisting of 416,000, 300,000 understand Gaelic only, while the remaining 116,000, who partly understand English, prefer instruction in Gaelic. Some of the parishes are sixty miles long, and from sixteen to forty broad.—*Boston Recorder.*

Statistics of the Romish Church.—From an Almanac, published yearly at Rome, under the inspection of the local authorities; containing a full and correct statement of all the Catholic Bishops throughout Christendom, we find, that there are in all 803 dioceses; of these, 113 are Archbishoprics, 4 Latin titular Patriarchates,—Patriarchs of Venice; of the West Indies and Lisbon; the Patriarchs of Babylon for the Chaldeans; of Antioch for the Melchite Greeks, Maronites and Syrians; of Cilicia for the Armenians. The number of Catholics in the whole world, is estimated at 180 millions. [*Shepherd of the Valley.**

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* This is a Romish paper lately established at St. Louis, Mo., part French and part English.

Boston Recorder.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums: viz:—

1832.	*Missionary Fund.—Disposable.*	
9th July.	From Aux. Female Association of St. John's Chapel, New-York,	$107 00
" "	From the Young Ladies of Miss Inglis' Seminary, Newburgh, per Rev. John Brown,	5 00
11th "	Donation from John H. Moore, Esq., per Messrs. Swords, Stanford & Co.,	10 00
		$122 00
	General Fund.—Disposable.	
24th July.	A Collection made at Christ Church, New-York, on Sunday 24th June,	52 52
	Total,	$174 52

Benjamin M. Brown, *Treasurer*,
No. 61 Water-street, and at the Butchers' and Drovers' Bank, 128 Bowery.
New-York, 14th August, 1832.

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 16th, from the following persons, viz:—

Rev. P. Dyer—Latimer & Co—F. H. Mitchell, M. D.—E. E. May—Venerable Archdeacon Wix—Rev. James Chapman—Rev. R. W. Harris—R. Whiting—Rev. Allston Gibbes, *remit.*

WELLER TRACTS.

For sale by the Press only.

No. 1. Jones' Essay on the Church, by the Rev. W. Jones, of Nayland, 48 pp. $1 25 per doz.
No. 2. King on the Inventions of Men in the worship of God, 96 pp. $2 per doz.
No. 3. Barrow's Doctrine of the Sacraments, 28 pp. 75 cts. per doz.
No. 4. Taylor on the question, "Why are you a Churchman?" 32 pp. $1 per doz.
No. 5. Waterland on Regeneration and Justification, 80 pp. $1 75 per doz.
No. 6. Law's Two Letters to Bishop Hoadly of Bangor, 92 pp. $2 per doz.
No. 7. Leslie on the Qualifications to administer the Sacraments, and on Deism, $2 25 per doz.
No. 8. Law's Third Letter to Bishop Hoadly, 132 pp. $2 25 per doz.

☞ 15 per cent. discount from these prices to persons purchasing for sale or distribution.

"I DIE DAILY."

WHEN on my pillow'd couch I lay,
  Each night, this weary head of mine,
And think upon the by-gone day,
  Its tangled thread of thought untwine,
I seem another life to leave,
And born at morn to die at eve.

Each day, O Father, is a life,
  Each the great whole's epitome,
With passion stirr'd, with action rife,
  Prank'd with capricious pain and glee.
Hours fly for years, nor growing age
Lacks here its monitory stage.

Morn from thy hand's renewing power,
  Brings me as from the womb again,
Fresh as the babe in natal hour,
  Unsoil'd as yet with worldly stain.
My heart is calm, my breast is clear,
And lively to thy voice, my ear.

Then Noon, like manhood, bears along,
  Ah! far from innocence and home,
To push amid the worldly throng,
  'Mid scenes of bustling guilt to roam;
And toil and care, and guile and sin,
O'erpower thy voice with deafening din.

Then Eve, meet type of mellowing age,
  'Mid dying sounds, and growing calm,
Calls me to home, and musings sage:
  Cool as her dews, thy SPIRIT's balm
Pours on my fever'd heart, and full;
Thy voice on ears no longer dull.

Then Night, like death, as in the grave,
  Lays down my aching head once more;
Blessing the bounteous hand which gave,
  Praying the taker to restore,
I close upon the world my sight,
And sink amid surrounding night.

Great Giver of this mortal breath,
  Which thou hast roused again to sing,
O, through a daily life and death,
  Conduct me still, Almighty King!
Death to some sin, my shame of yore,
Life to some grace, unfelt before.

Rectory of Valehead.

PRACTICAL.

"STAND FAST IN ONE SPIRIT."

Philippians i. 27.

THE advantages of *steadfastness* are manifest. Were it but policy that we consulted, we should *stand fast in one spirit.* For, in a changing world, he who remains stationary, will be most sought for, because most certain to be found. Adhering firmly to our profession, we shall present a rallying point to them that waver and are perplexed. If we set out to meet them, they may miss us. If we remain fixed in the prosecution of our duty, they may not come to us so soon, but they will come to stay.—But on the ground of principle, the argument is infinitely more conclusive. We are not free to vary. Our duty is explicit. Its track is traced before us, as with a sunbeam. We may leave it, it is true, or walk in it. But we cannot do either, indifferently. We cannot leave it, and be right. Nor is it only on great subjects that this principle should be maintained. It is on minor points that all departures first take place. The distance widens as we go. We set out to be independent, but in a thing indifferent. We end,—for divisions, like revolutions, never retrograde,—in total separation. Provided as we are, in the Holy Scriptures, and in the Ritual, Rubrics and Canons of the Church, with express and easy rules for the discharge of all our duties, there is but little excuse for intentional failure or deviation. Well would it be for us if we appreciated, —as those, without our pale, from sad experience, can appreciate,—the blessings of a Scriptural and reasonable uniformity in all things, even in the smallest. It was not, let us remember, for tithing mint and anise and cummin, that the Pharisees were condemned, but for omitting judgment, mercy, and faith. *These things ought ye to do, and not to leave the others undone.* Let us but be true to our principles, and not fear that they will be true to us. Let us think more of doing what is right than what is popular; and the confidence is, in GOD and our good cause, that what is right shall become popular, and what is popular eventually be made right.—DOANE's *Convention Sermon.*

"STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL."

Philippians i. 27.

THE expression used by the Apostle is agonistic. It is a figurative term, borrowed from the language proper to the athletic combats, for which Greece had long been celebrated; and it denotes the utmost effort of which the man is capable. Less, when we consider the weight and dignity of the trust committed to us; less, when we consider the glorious prize which is to reward our exertions, it certainly could not be. Let us remember, Christian brethren, we are to strive, not for our own souls only, but for those of others; and as those who, at the last day, must give account. A Gospel faith, a Gospel Church, committed to us; multitudes famishing around us for the bread of life, or fed irregularly and scantily, or taking, at the hands of treacherous stewards, poison instead of nutriment; these are the arguments which summon us, with tongues like trumpets, to a very agony of effort. Let us not, as we love GOD, and our own souls, refuse the animating call. Let us remember by whose blood it was that the Church was purchased; and resolve that, though it be with our own blood, it *shall* be sustained, and strengthened, and enlarged. Every man can do something. There is enough for all to do. Children are to be instructed. Sinners are to be converted. Wanderers are to be reclaimed. Feeble-minded are to be encouraged. Mourners in Zion are to be consoled. Immortal souls, souls for which CHRIST died, are to be nurtured, and made meet for heaven.—Churches must be planted. Young men must be encouraged, and assisted, and educated. Missionaries must be sent out and sustained. The energies of the Press must be exerted.—Time is wanted. Money is wanted. Labor is wanted. Influence is wanted. Mind is wanted. Hearts are wanted. We must watch, and work, and give, and strive and pray. If we had a thousand hands, all should be well exerted. If we had a thousand hearts, all should be well engaged. If we had a thousand lives, all would be well bestowed in the service of such a Master, in the accomplishment of such an object, in the hope of such a crown.—*Ib.*

THE AIM OF A CHRISTIAN.

As Romanists are liable to censure for the abuse of religious rites, some Protestants are justly blameable for vehemently rejecting the whole use of them; mighty earnest in their aversion to little matters, and formal in the very abhorrence of forms. Our Church, in her public service, we think, is neither destitute of grace and dignity, nor yet laboriously or fancifully ceremonious; neither supinely negligent, nor vainly ostentatious: she recommends to her sons, and desires to instil into them, such a reverence for religion, as may be united with the love of it: a sound piety, untainted by hypocrisy or enthusiasm.

Let us then improve both under her care, and by her example; fearing GOD with all solicitude, yet without that frivolous anxiety, which is the parent of many scruples and but small improvement; and obeying men too, 'them that have the rule over us,' with a willing mind, but without servility; as 'free, but not using our liberty for a cloak of maliciousness.'

Let us have a tender conscience with a teachable temper; 'giving no offence,' and taking as little as is possible; and yet ready with an honest 'answer to every man that asketh a reason of the hope that is in us.'

Let us be obliging without selfish views, without partiality, without fear; and pious indeed, but neither frantic nor censorious; 'fully persuaded in our own mind,' and 'showing all meekness to all men;' active, and patient; warmed with zeal, and illuminated by knowledge.

Let us add humanity to our godliness, and 'to faith virtue;' and uniting, what indeed cannot dwell asunder, religion and charity, recommend what we practise, 'adorn the doctrine of GOD our Saviour,' and be 'living members of his body, which is the Church.'—*Ogden.*

ARGUMENT FOR EARLY PIETY.

WHAT spectacle more melancholy, than that of an old sinner, at last smitten with remorse? beginning to be sensible of the deformity and danger of the course of life he is in, yet unable almost, and not quite willing to forsake it; under a load that sits heavy on him, with just perhaps the power, and not the resolution to shake it off; fond of his old practices and companions, yet wishing a thousand times he had never known them, and afraid of the consequence which he is going forward still to meet. How hard is repentance! but death is dreadful: "Forgive," he tries to say, and holds up his shaking hands toward heaven: "to be forgiven, I must repent: to repent, is to offend no more, what pain soever it may cost me; to repair all wrongs, restore unfair gains, be brought perhaps to want, exposed perhaps to infamy. Alas! who, that has done evil long, can at last repent worthily? How easy to be innocent! impossible to become so! how terrible is judgment! how bitter is a true and late repentance!"

Poor, unhappy man! would you envy him his meditations? Yet with these fruitless wishes, ineffectual efforts, distracted apprehensions, many pass into eternity, who might once have been eminent saints with a part of that self-denial, which now only disturbs them in their sins, and avails nothing to their salvation.—*Ib.*

THE DUTIES AND RECOMPENSE OF SERVANTS.

OBEDIENCE and fidelity constitute a great part of what is due from a servant; and they are evidently due: obedience is immediately implied in the relation of a servant; and fidelity should accompany all the intercourse between man and man. They are plainly reasonable and right; and therefore well-pleasing to GOD, as the discharge of filial duty is. Secondly, they are as plainly required by him; and so may be advanced at the same time into an obedience to GOD also. And, thirdly, he promises, we see, himself to repay this service, as well as that of children to their parents, both liberally, and in a way peculiarly suitable: 'Ye shall receive the reward of the inheritance.'

Your recompense for being good servants to men will be, that you shall become the children of GOD: he will look on you as his sons; you shall be adopted into his family, and made heirs of his heavenly kingdom; 'for there is no respect of persons with him:' 'he is the same LORD over all.' In his eye there is no distinction: 'There is neither bond nor free:' 'he that is called in the LORD, being a servant, is the LORD's freeman: likewise also he that is called, being free, is CHRIST's servant.' The highest angels in heaven are GOD's ministers [servants] and messengers, and are glorious and happy in their obedience: and the very meanest of the sons of men, if not wanting in the duties of their present station, whatever it be, shall be advanced to the same likeness; for 'they are equal unto the angels, and are the children of GOD, being the children of the resurrection.' The lowest offices become the steps of our highest advancement. Every station is holy that is filled by a devout person: he who doth 'service as unto the LORD,' is as he that ministereth at the altar. Though your time and hands are taken up, more than perhaps they should be, by a hard master, you have your hearts and affections free. Love GOD, and keep his commandments, and your lot is to be envied. 'There is reserved in heaven for you an inheritance incorruptible, undefiled, and that fadeth not away.'—*Ib.*

THE SEASON FOR WATCHFULNESS AND PRAYER.

WHEN our Lord told his apostles to watch and pray, lest they should enter into temptation, he does not appear to have given merely a general precept, but one peculiarly adapted to the state in which they then were; we, consequently, ought not to take the precept merely as a general rule, but as one particularly belonging to us when in such a state as theirs then was. And what was this? It was a dull, drowsy, unconcerned, sluggish state. In that state, the Lord warned them of temptation. The temptation followed—they yielded and forsook their master. Had they, when warned, watched and prayed, as directed, they might not thus have fallen. Let us apply this to ourselves. Let us mark in ourselves the particular state in which this watching and praying is called for. Let us remember, that often, after the dead and drowsy state, the state of strong, active temptation very soon follows. Such is the fact. For example: when we experience but little of the divine life within us; when we find ourselves to be heavy, careless, and unfeeling, indifferent to our eternal interests, cold as to our brethren, and dead to the glory of CHRIST; when the spirit seems almost overcome by the weakness and weariness of the flesh; when we scarcely seem to know of any thing to pray for; then let us watch and pray; then let us make this particular prayer, that we enter not into temptation; for then it is, that temptation is apt to come. Perhaps we may be able to make this prayer, when we cannot make any other. Perhaps we may make it just in time to prevent some deadly calamity to our souls. If, at such a season, we omit to watch and pray, the next stage may soon arrive,—temptation may soon arise; and before that temptation we may fall. If, on the contrary, we attend, under such circumstances, to our Lord's directions, and pray, then, to be spared from temptation, we may make a happy discovery of their peculiar fitness, by the peculiar benefits which result from our obeying them: the evil may be cut short in its progress; we may be raised again from our dead state to one of life, instead of falling from it into one of actual sin; and rejoice in our experience of the difference between departure from GOD began in the soul, but now by GOD's grace suspended; and departure permitted, through our neglect, to take its course, and issuing in an awful catastrophe.

PROGRESSIVE VIRTUE.

THEY that are poor, as Plutarch observes, are careless of little things; because, by saving them they think no great moments can accrue to their estates; and they despairing to be rich, think such frugality impertinent: but they that feel their banks swell, and are within the possibilities of wealth, think it useful if they can reserve the smaller minutes of expense, knowing that every thing will add to their heap.

THE CROSS.

LUTHER says of the book of Psalms, that it is a little Bible in itself. In like manner we may say of CHRIST crucified, that it is a little Gospel in itself. Every other doctrine of salvation flows from the doctrine of the cross. And every doctrine beside viewed in connexion with this, is viewed in its best light.

HABITS.

EVERY delay of return is, in the case of habitual sins, an approach to desperation; because the nature of habits is like that of crocodiles, they grow as long as they live.

PROMPTITUDE

in duty is a mark of sincerity. "I made haste." —*Psalm* cxix. 60. A guilty conscience craves delay, and delay aggravates our guilt.

DEVOTIONAL.

THE TRAVELLER'S PRAYER.

By the Rev. ADAM CLARKE, LL. D.

O LORD our heavenly Father, Almighty and everlasting GOD, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant, that this day we fall into no sin, neither run into any kind of danger; but that all our doings being ordered by thy governance, may be righteous in thy sight; through JESUS CHRIST our Lord.—*Amen.—Liturgy of the Protestant Episcopal Church in the United States.*

Continued from page 292.

[The portion of these excellent reflections given in our last, concluded with a practical consideration of the first clause of this prayer, 'O LORD our Heavenly Father,' —'a solemn address to the Supreme Being.']

WE have already seen what is implied in the character of the Supreme being, as "THE LORD, and *our heavenly Father.*" We now come to consider more particularly His power as it immediately concerns ourselves.—We see in the course of the world, that there are multitudes of moral and natural evils, which nothing but almighty power can restrain, turn aside, or destroy: and that there are many good things of both kinds, absolutely necessary to the preservation, comfort, and salvation of man, which no less a power than *Omnipotence* can produce and establish. Now, it is ever necessary, in order to our confidence and faith, to have the conviction, that He who is our *heavenly Father*, is the *Almighty and everlasting* GOD.—*Almightiness*, is that from which all *might* or *strength* must be derived; and in which, all *might* or *strength* is *included.* Every *rational* and *intelligent* agent has a degree of *power.* All *animate* beings have also a measure of might, which they have liberty to use or exert at any time, and in what degree they feel necessary. Every particle also of *inanimate matter* has a degree of force, though unconscious of it, which it is ever exerting under a particular direction, which learned men, for want of knowing a better name, have agreed to call *attraction* or *gravity.* By this principle, all portions of matter *adhere;* and this is called the *attraction of cohesion:* and by this they *tend to each other*, so as to form a grand whole, about the centre of which, at unequal distances, all particles of matter are collected; and this is simply termed *gravitation* or *attraction.* The *horse* has strength to *run;* the *ox* to *draw;* the *lightning* to tear the *oak;* the *sun* to influence all the other *bodies* in our system; and the *earth* has *vegetative energy* to produce the *grass* which grows for the *cattle*, and the *corn* which grows for the service of *man:* and *man* has *strength, wisdom*, and *skill*, to employ all these in his service, and direct their powers and influences to his *use.* Now, all these mighty powers and energies GOD has not only made, but *directs* and *manages*, both conjointly and separately—all are ever in His grasp, subsist and exist by Him—He rides on the whirlwind, and directs the storm—He quells the raging of the seas; He sits upon the water floods, and remaineth a King for ever. Yea, He *rides upon the heavens as upon a horse*—manages all their powers and influences, howsoever varied, combined, or acted upon by each other, in their almost untraceable motions, revolutions in their respective orbits—the velocities by which they travel from imperceptibly *slow*, to incomprehensibly *swift.*

Now, fellow traveller, this is GOD; thy 'heavenly Father!' And this is a sketch of the *Almightiness* which shall ever, as far as is necessary, and in every requisite proportion, be exerted for thee, while thou puttest thy trust in Him, and acknowledgest Him in all thy ways.

4. There is only one point more necessary to be considered on this head,—that this ALMIGHTY GOD is *everlasting.* Our *earthly* fathers are dead:—they have endured but a time, and could not continue by reason of *death:* but thy *heavenly Father* is *everlasting.* He is *eternal*—He is without beginning of days, as without end of time. As His being knew no commencement, so it shall know no end. As His *kingdom* is *infinite*, so His *power* is *eternal.* And if any thing further be necessary to impress just sentiments of his parental relationship to thee, behold it in the word GOD, which signifies the GOOD BEING. He who is good of Himself, in Himself —and the Cause of all the good that is in the heavens, and in the earth, in angels and in men. The Fountain of all *good*, whether natural or spiritual—of all the good that ever was, and ever will be to all eternity.

II. An acknowledgment of His care and providence in preserving our life:—

"*Who hast safely brought us to the beginning of this day.*"

1. *Life* itself is a wonder, and in its principles, inexplicable: its preservation is not less so. Apparently it depends on the circulation of the blood through the heart, the lungs, and the whole system, by means of the *arteries* and *veins;* and this seems to depend on the *inspiration* and *expiration* of the *air*, by means of the lungs. While the *pulsations* of the *heart* continue, the *blood circulates*, and *life* is preserved. But this seems to depend on *respiration*, or the free inhaling of the atmospheric air, and expiration of the same. While, therefore, we *freely breathe;* while the *lungs receive* and *expel* the *air*, by *respiration* or *breathing;* and the *heart* continues to *beat;* thus circulating the blood through the whole system,—life is preserved. But who can explain the phenomena of *respiration?* And by what power do the lungs separate the oxygen of the air, for the nutrition, perfection, and circulation of the blood?—And by what power is it that the heart continues to *expand*, in order to *receive* the blood; and *contract*, in order to *repel* it, so that the circulation may be continued; which must continue in order that life may be preserved? Why does the heart not get weary, and rest? Why is it that, with *incessant labor*, for even *threescore* and *ten years*, it is not exhausted of its physical power, and does not so stand still?—These are questions which GOD alone can answer satisfactorily, because life depends on him, whatsoever *means* he may choose to employ for its continuance and preservation. Hence with great propriety does the *traveller*, (and indeed so should *all others*,) thank Him, for having *safely brought them to the beginning of* any *day.*

2. *Night* also is a season of danger,—it is the season from which our cares and attention to self-preservation are excluded. *Self-preservation*, which is called the *first law of nature*, occupies much of our time during the course of the *day*—our *eyes* and *ears* watch for us, and our *hands* and *feet* ward against danger. *Caution* and *foresight* are ever on the alert, in order to descry and avert any evil that might tend to injure or destroy life: but in the night-season, *eyes, ears, hands, feet, caution*, and *foresight*, are all apparently useless, and fall under the common state of inaction which possesses all the members of the body. GOD alone can preserve us from the *violence of the fire*, the *edge of the sword*, the *designs of wicked men*, the *influence of malevolent spirits*, and the various *natural obstructions* and causes of the *cessation of the action of vital functions*, which might put an end to life.—He who carefully considers these things, will wonder that his *life* is safe at *any time;* and much more, that it is preserved during the course, even of a *single night.*—While we slumber, GOD neither slumbers nor sleeps. He is the Watchman not only of Israel, but of the whole human race, because He is the Father of the spirits of all flesh,—of all mankind. He hates nothing that He has made: but *man*, on account of that dignity with which He has endowed him, He pre-eminently loves. To thank GOD for our *preservation* in the course of the *night*, and bringing us *in safety to the beginning of a new day*, is at once a duty, as rational and proper, as it is Christian. Our preservation at *any time*, our preservation at *all times*, is the effect of GOD's mercy: and for this, on the return of recollection, after the slumbers of the night, we should feel especial gratitude; for had we died in any previous night of our life, could we have died safely? Fellow traveller! ask this question at thy heart and conscience, and then see whether thou canst refrain from thanking the *Almighty* and *everlasting* GOD *for* bringing thee to the beginning of the day? Thou art still alive; and though in a *stage coach*, or on the *great deep*, thou art still alive in the land of the living—in a state of probation —in a place where thou canst *pray*, and acquaint thyself with GOD, and be at peace, that thereby good may come unto thee.

III. A strong petition to GOD, to be preserved, during the day, from sin and hurtful accidents:—

"*Defend us in the same with thy mighty power; and grant, that this day we fall into no sin, neither run into any kind of danger.*"

1. Dangerous as the *night* season may appear, for the above reasons, the *day* is in fact, no less so. Though in the night we can take no care of ourselves, yet we are less exposed to the *bustle of life*, which gives birth to so many kinds of dangers.—The labors of the day, in several of the avocations of life, are performed in perilous situations.—*Mining*, in which hundreds of thousands are employed, is a tissue of dangers:—in every moment life is exposed to imminent and various deaths, by what is called the *fire-damp*, and the *falling* of parts of the pit on the miners. Those who travel by *land*, or by *water*, are not less exposed. By *common stage coaches* accidents are not only frequent, but often mortal: weekly accounts from public registers, are full of details of such calamitous events. Those who travel by *water* are yet more exposed than those who travel by *land.* On *sea*, there is never more than a few inches of plank, between any man and death. In a *sudden squall*, a ship may easily *founder:*—in a *gale*, blowing on a *lee-shore*, she may soon be *dashed to pieces*, and every hand lost. A ship may *spring a leak*, which no industry or skill may be able to stop; and after incredible labor of the crew, fill and go to the bottom, and every person be consigned to a watery grave. In cases where the weather has been *dark* and *tempestuous* for *several days*, so that no observation could be taken, and the *reckoning*, because of the conflicting and *thwarting tides*, has been necessarily *imperfect*, in a hazy state of the atmosphere, the ship may make land in a *breeze* or *gale*, either by *night* or *day*, and be suddenly dashed in pieces:—some of these perilous states I have witnessed.—Beside these, there is a multitude of other dangers, which unavoidably accompany a sea-faring life; and which in numerous cases, are destructive of human life. What need of an Almighty Preserver, for those who go down to the sea in ships, and occupy their business in *great waters!* Should they not pray to GOD that he may defend them with his *mighty power!* for no less a defence can avail, when He raiseth the stormy wind, which lifteth up the waves of the sea, so that they mount up to the heaven, and go down again to the depths, and their soul is melted with trouble; and the poor seamen reel to and fro, and stagger like drunken men, and are at their wits' end.—When an uncontrollable power

———— In the visitation of the winds,
Seizes the ruffian billows by the top,
Curling their monstrous heads, and hanging them
With deaf'ning clamors in the slipp'ry clouds,
That with the hurly death itself awakes?————

In such extremities, what need, I say, have they to cry unto the LORD in their trouble, that He may bring them out of their distresses, by making the storm a calm, so that they may be brought safely unto their desired haven!—Through the whole of life's maze, there are dangers:—the *changes and chances* of this mortal state are numerous; and neither by day nor by night, by land nor by water, can we be a moment safe, but under the direction and defence of the mighty power of GOD.

2. But, that against which we should direct our most fervent prayer, is *sin.*—This is more perilous, and more destructive than all the possible calamities which may occur on the *land*, and the more awful deaths which may meet us on the *ocean.* But what is *sin?* Let us understand this well, that we may see the propriety of praying that the mighty power of GOD may so defend us that we fall not into it.

SIN is the transgression of GOD's law—it is the doing any thing which GOD has forbidden; or leaving undone what he has commanded us to do. Either the *doing* in the one case, or the *not doing* in the other, is here called *falling into sin.*—In this petition, reference is made to a hidden *gin, trap*, or *snare;* or to a *pit* in the ground, over which *rushes* or *reeds* are artfully laid, so that the deception may not be *easily discovered;* and the heedless traveller falls into it before he is aware, and is so entangled that he cannot get out. Sudden temptations to *anger*, by which quarrels are provoked, and life endangered or destroyed, may be construed among those *mortal falls.* There may be temptations also to *drunkenness*, and various kinds of *debauchery*, from which no *traveller* is exempt; and by which any may *fall*, if not *defended by the mighty power* of the LORD. I need not instance temptations from "her whose house inclineth unto death, and her paths unto the dead; —for she hath cast down many wounded, yea many *strong men* have been slain by her: for her house is the way to hell, *going down* to the chambers of death." With such, the path of the traveller is often most grievously infested—and the sin is more easily besetting, when a man is at a distance from his own house, and where he is not met by the eye either of *acquaintance* or *friend.* Many fall into sins when they are *abroad*, to which they have neither *temptation* nor *incentive* when they are at *home.* Let none, therefore, despise counsels of this kind: howsoever well armed, there are deceptions and dangers in the way; and if not to the very *grosser vices*, yet to others, by which the soul may equally suffer; and the letter as well as the *spirit* of the prayer is, *grant that* THIS DAY *we fall into no* SIN: and the *night* also, may be safely included in the petition.

To be continued.

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